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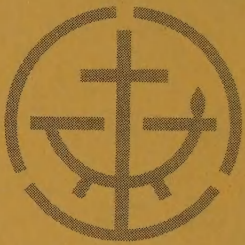

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SCHOOL OF THEOLOGY
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The Nativity.

From the side of a Box of Carved Ivory. (Photographed on the Wood.)

BX
5145
A61
1896

THE CALENDAR OF THE PRAYER-BOOK ILLUSTRATED.

WITH AN APPENDIX OF THE

Chief Christian Emblems,

FROM EARLY AND MEDIEVAL MONUMENTS.

EIGHTH THOUSAND.

James Parker and Co.
6 SOUTHAMPTON-STREET, STRAND, LONDON;
AND 27 BROAD-STREET, OXFORD.
1896.

PREFACE.

In 1842 a Calendar such as is given in the following Introduction was printed as an Appendix to the second edition of Barr's "Church Architecture." In the third edition it was omitted, with the intention of making it into a separate work. The plan was delayed, and it was not till 1851 that the book appeared, and then not as "The Calendar of the Prayer-Book," but as "The Calendar of the Anglican Church;" one important part of the plan being to include the saints after whom churches in this country were dedicated, or whose images and emblems were met with frequently in English painting or sculpture.

The present work is a return to the original plan. It includes only the saints in the Calendar as given in the Prayer-book, and in order to make the representations as complete as possible several new engravings have been added to this issue, (1867). The whole has also been carefully revised.

In the Appendix of Emblems much additional matter has been incorporated. The list is confined to those

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which relate to the Saviour, and to the Apostles, with the exception of some which are typical of the great Christian doctrines, such as the Trinity, or are found upon tombs in the Catacombs, without doubt of early date.

As in the previous work so in the present one, the object of the remarks and illustrations is mainly archæological, not theological. No attempt is made to decide upon the truth or error of any of the legends as they have been handed down.

The book may also be of practical use, as amongst the Emblems several may be found of service in decorating the walls of churches, whether as temporary devices formed of evergreens, or as designs for more lasting ornamentation by means of colour or carving.

It remains to add that for much assistance in preparing this issue for the press the Publishers are indebted to the Rev. W. D. Macray, M.A., New College, Oxford.

The Calendar of the Prayer-Book.

INTRODUCTION.

It is a matter of considerable interest at the present era, when the principles of the Church are so anxiously scrutinized by friends and foes, to recollect how and in what manner our present Calendar of Festivals and Saints' days was formed. Our Reformers truly and reverently proceeded upon the principle of honouring antiquity. They found 'a number of dead men's names, not over-eminent in their lives either for sense or morals, crowding the calendar, and jostling out the festivals of the saints and martyrs.' The mediæval Church, as the Romanists still do, distinguished between the days of Obligation and days of Devotion. Now, under the Reformation only some of the former class, the feasts of Obligation, were and are retained, being such as are dedicated to the memory of our Lord, or to those whose names are pre-eminent in the Gospels;—the Blessed Virgin, the Apostles, the Baptist as the Precursor, and S. Stephen as the Proto-martyr: S. Mark and S. Luke as Evangelists: S. Paul and S. Barnabas on account of their extraordinary call: the Holy Innocents, as the earliest who suffered on Christ's account; the Feast of S. Michael and all Angels, to remind us of the benefits received by the ministry of angels; and All Saints, as the memorial of all those who have died in the faith.

Surely no better method could have been devised for making time, as it passes, a perpetual memorial of the Head of the Church.

The principle upon which certain festivals of Devotion still retained in the Calendar prefixed to the Common Prayer, and usually printed in italics, were selected from among the rest, is more obscure. Many of them indeed naturally commemorate names which had been peculiarly honoured of old in the Church of England; S. Alban, the proto-martyr of Britain; S. Augustine, the apostle of the English race; Venerable Bede, and King Edward the Confessor, the real patron of England, supplanted in the age of pseudo-chivalry by the legendary S. George. Others must have been chosen for their high station in the earlier ages of the Church—S. Ambrose, S. Augustine, S. Jerome, S. Martin, and S. Cyprian; and others from their local celebrity, as Swithun of Winchester, and Hugh of Lincoln.

It is a very curious fact, and, as we believe, one hitherto quite unnoticed, that these Saints' days, now often considered as badges of Romanism, continued to retain their stations in our popular Protestant English almanacks until the alteration of the style in 1752, when they were discontinued. Poor Robin's Almanack affords much matter for consideration. He shews that the tradition respecting the appropriation of the days to particular Saints was considered by the common people as eminently *Protestant*, that is to say, as a part and parcel of the Church of England; and that an almanack without saints for every day was nought. The secular power

came to the aid of the Church by the statute 5 and 6 Edw. VI., c. 3. This Act commands all our present liturgical festivals to be observed; and their non-observation is by no means an act of discretion, but a breach of the law of the land. Of the peculiar sports and observances which had been attached by ancient usage and custom to peculiar days—the dancing round the maypole on the festival of S. Philip and S. James, the bonfires on the feast of the Baptist, and the like—it is unnecessary to speak: but the main feature, anterior to the Reformation, was the cessation from work and labour upon such festivals. The people had a time provided to rejoice before the Lord; and the exceptions in the Act shew that such was still the spirit of the age; those who chose to work are merely *permitted* to labour[a].

Wheatly gives the following reasons for the retention of what are termed the "black-letter saints' days," in the Calendar of the Anglican Prayer-book:—"Some of them were retained upon account of our courts of justice, which usually make their returns upon these days, or else upon the days before or after them, which are called in the writs, Vigil., Fest., or Crast., as Vigil. Martin, Fest. Martin, Crast. Martin, and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints, as the Welchmen do of S. David, the shoemakers of S. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes

[a] Quarterly Review, No. cxlii.

or fairs kept on such days, so that the people would probably be displeased if either in this or the former case their favourite saints' names should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holyday, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas, &c., so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened."

To a certain extent Wheatly may be right in these remarks, but we cannot accept as a whole a definition basing the retention of these names upon an entirely *civil* arrangement, especially when we discern among those commemorated such an array of the Bishops, Doctors, and Martyrs of the Church; besides, his theory will not at all apply to those saints about whom we are most in doubt, and whose lives and acts are so uncertain that we know little of them beyond their names, who were associated with no particular craft, and who have no churches dedicated in their names in this country, such as S. Prisca, S. Nicomede, S. Enurchus, &c. Again, if the reasons he alleges did actuate the compilers of our Liturgy, how can we account for the omission of such names as S. Anthony, S. Barbara, S. Christopher and S. Botolph, S. Olave, S. Patrick, and S. Cuthbert, all of whom were more popular in mediæval times than many who were retained in the Calendar? We candidly confess that we are unable to offer any satisfactory solution of the question, and there-

fore leave it as we found it, in the hope that it may ere long receive the attention which it deserves from the hands of our ritualists.

The curious symbols used in the fourth column of the following calendar, and occasionally inserted in the text, are taken from the ancient Clog almanacks, of which Dr. Plot gives a long description, from which the following account is abridged [b].

"Canutus raigned sole king of England for 20 years: during which time and the raigns of his two successors, also Danish kings of England, many of their customs and utensils, no doubt on't, obtained here, amongst which I guess I may reckon an ancient sort of Almanacks they call Cloggs, made upon square sticks, *still* (A.D. 1686) *in use here* among the meaner sort of people, which I cannot but think must be some remains of the Danish government, finding the same with little difference to have been used also formerly both in Sweden and Denmark, as plainly appears from Olaus Magnus [c], and Olaus Wormius [d]: which being a sort of antiquity so little known, that it hath scarce been yet heard of in the southern parts of England, and understood now but by few of the gentry in the northern, I shall be the more particular in my account of them. . . . They are here called *Cloggs*, for what reason I could not learn, nor indeed imagine, unless from the English log, a term we usually give to any piece of wood, or from the likeness of

[b] Plot's Natural History of Staffordshire, folio, Oxford, 1686, pp. 418–420.
[c] *Histor. Gentium Septentrionalium*, lib. i. cap. 34; et lib. xvi. cap. 20.
[d] *Fasti Danici*, lib. ii. cap. 2, 5.

some of the greater sorts of them to the cloggs, wherewith we usually restrain the wild, extravagant, mischievous motions of some of our dogs. . . . . .

"There are some few of brass, . . . but the most of them are of wood, and these chiefly of box; others there are of fir and some of oak, but these not so frequent. Wormius tells us that there were some of them made of bone, and some ancient ones of horn; but I met with none of these in this county, though all people no question made them of such materials as they thought fittest for their purpose. As for the kind of them, some are perfect, containing the Dominical letters, as well as the Prime and marks for the feasts, engraven upon them, and such are our *Primestaves* in the Museum at Oxford. Others imperfect, having only the Prime and immoveable feasts on them, and such are all those I met with in Staffordshire; which yet are of two kinds also, some publick, of a larger size, which hang commonly here at one end of the mantletree of their chimneys, for the use of the whole family: . . . and others private, of a smaller size, which they carry in their pockets."

This almanack is usually a square piece of wood, containing three months on each of the four edges. The number of days in them are expressed by notches; the first day by a notch with a patulous stroke turned up from it, and every seventh by a large-sized notch. Over against many of the notches are placed on the left hand several marks or symbols, denoting the golden number, or cycle of the moon. The festivals are marked by symbols of the several saints issuing from the notches. One

1.

2.

Clog Almanacks.

1. From the Bodleian Library. 2. From the Ashmolean Museum.

almanack, engraved by Olaus Wormius in his *Fasti Danici*[e], is hexagonal, and has an intermixture of Runic letters. He gives another[f], flat, but divided into six columns, besides one in tablets and other varieties. A similar one, but ruder, was found in a castle in Bretagne, with two sides in six divisions.

Dr. Plot has published an engraving of one of these Clog Almanacks. This is republished by Fosbroke, in his Encyclopedia of Antiquities[g], and again by Hone in a frontispiece to his Every-Day Book[h]. Another is given by Gough in his edition of Camden's Britannia[i]. There are still (1870) preserved in the Ashmolean Museum, at Oxford, a large one of English workmanship, three small square ones, and ten small flat ones from Denmark[k]. There are also two in the Cheetham library at Manchester. The symbols given in the following Calendar are facsimiles from one which is preserved in the Bodleian Library, and we give opposite engravings of two English specimens from the Bodleian and the Ashmolean Museum.

These Clog Almanacks are also called Runic Calendars, and apparently with reason, as some of them appear to have Runic characters upon them, although those which we have preserved are of much later date than the period when their characters were in general use, being probably

[e] ii. c. 2. p. 87, edit. 1643. [f] c. 3, p. 9[b]. [g] 1825. 4to. vol. i. p. 221.
[h] vol. ii. 8vo., 1827. [i] 1789, folio, vol. ii. p. 380.
[k] The words of the original entry in the Catalogue of the Ashmolean Museum are as follows:—Anno 1683. Joannes Hensig Sueco-Stolmensis (dedit) tabulam Antiquitatum Runicarum, *et tria Kalendaria* e ligno Runica, agricolis passim in borealioribus Sueciæ et Laponiæ partibus etiamnum usitata, &c., in patriam rediens grato animo reliquit.

not earlier than the time of Queen Elizabeth. These Runic characters were however continued in use for particular purposes almost to our own day; they are said to have been used as ciphers in the Thirty Years' war in Germany. The original meaning of the word *runic* is 'secret,' and Mr. Kemble has observed with his usual sagacity[l], that probably at all times the knowledge of these letters and their powers was confined to certain classes only of the people. "History and tradition assure us that they were known to that family which furnished the Teutonic tribes with priests and kings, and to both old and young among the women, the sacred sex. Yet to many even of these, and to all but these, they were in themselves mysterious and awful symbols; and hence the name given to them, viz. *Run-stafas*, mysterious staves. (Beôwulf, l. 3388.)

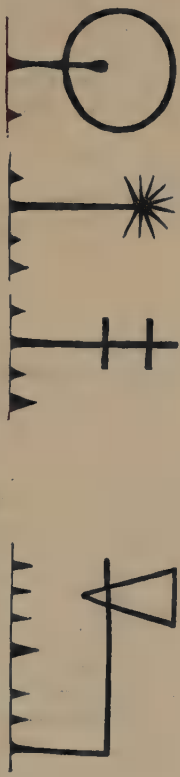
"In times when there was neither pen, ink, nor parchment, the bark of trees and smooth surfaces of wood or soft stone were the usual depositories of these symbols: hence the word *writan*, now *to write*, but whose primary signification was to cut or carve. (Beôwulf, l. 5406.) Hence also *stafas*, the smooth sticks on which they were cut; and hence even the word *bóc*, book, which recals the beechen tablets on which they were inscribed. The earliest runes, then, were cut in surfaces of stone and wood. The former case would comprise inscriptions on rocks, grave-stones, and weapons; the latter would be confined to the wooden tablets or sticks used in casting lots and divination[m]."

[l] Archæologia, vol. xxviii. p. 329.

[m] Beôwulf, p. 330.

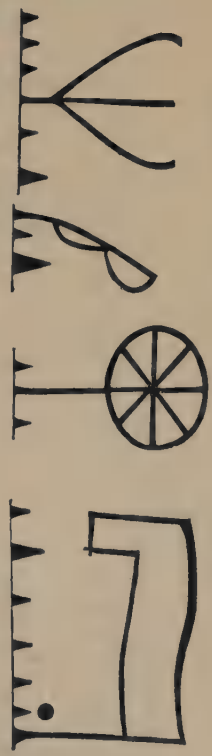
XXXI.] JANUARY. [DAYS.

1	A	*Circumcision.*
2	b	. . . . .
3	c	. . . . .
4	d	. . . . .
5	e	. . . . .
6	f	*Epiphany.*
7	g	. . . . .
8	A	Lucian, P. & M.
9	b	. . . . .
10	c	. . . . .
11	d	. . . . .
12	e	. . . . .
13	f	Hilary, B. & C.
14	g	. . . . .
15	A	. . . . .
16	b	. . . . .
17	c	. . . . .
18	d	Prisca, V. & M.
19	e	. . . . .
20	f	Fabian, B. & M.
21	g	Agnes, V. & M.
22	A	Vincent, M.
23	b	. . . . .
24	c	. . . . .
25	d	*Conv. of S. Paul.*
26	e	. . . . .
27	f	. . . . .
28	g	. . . . .
29	A	. . . . .
30	b	*K. Charles, M.*
31	c	. . . . .



XXIX.] FEBRUARY. [DAYS.

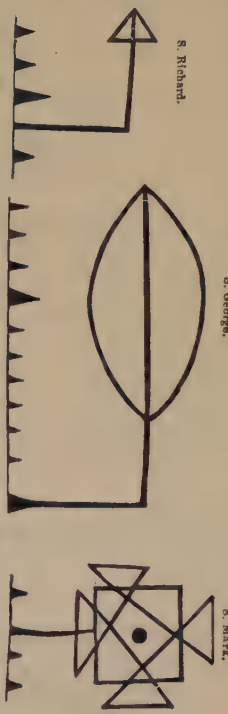
1	d	. . . . Fast.
2	e	*Purification V. M.*
3	f	Blasius, B. & M.
4	g	. . . . .
5	A	Agatha, V. & M.
6	b	. . . . .
7	c	. . . . .
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	. . . . .
12	A	. . . . .
13	b	. . . . .
14	c	Valentine, Bp.
15	d	. . . . .
16	e	. . . . .
17	f	. . . . .
18	g	. . . . .
19	A	. . . . .
20	b	. . . . .
21	c	. . . . .
22	d	. . . . .
23	e	. . . . Fast
24	f	*S. Matthias, A.*
25	g	. . . . .
26	A	. . . . .
27	b	. . . . .
28	c	. . . . .
29	..	. . . . .
..	..	. . . . .



XXXI.] MARCH. [DAYS.

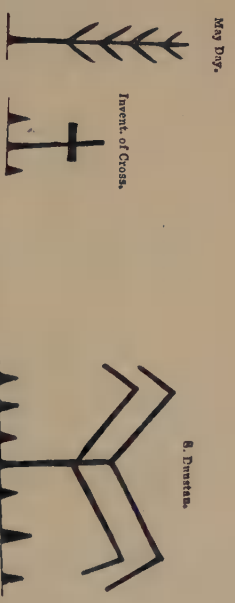
1	d	David, Abp.
2	e	Chad, Bishop.
3	f	. . . . .
4	g	. . . . .
5	A	. . . . .
6	b	. . . . .
7	c	Perpetua, M.
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	. . . . .
12	A	Gregory, M.B.
13	b	. . . . .
14	c	. . . . .
15	d	. . . . .
16	e	. . . . .
17	f	. . . . .
18	g	Edward, K. M.
19	A	. . . . .
20	b	. . . . .
21	c	Benedict, Abbot.
22	d	. . . . .
23	e	. . . . .
24	f	. . . . Fast.
25	g	*Annunciation of*
26	A	[*V. Mary.*
27	b	. . . . .
28	c	. . . . .
29	d	. . . . .
30	e	. . . . .
31	f	. . . . .

1	g	. . . . .
2	A	. . . . .
3	b	Richard, Bp.
4	c	S. Ambrose, Bp.
5	d	. . . . .
6	e	. . . . .
7	f	. . . . .
8	g	. . . . .
9	A	. . . . .
10	b	. . . . .
11	c	. . . . .
12	d	. . . . .
13	e	. . . . .
14	f	. . . . .
15	g	. . . . .
16	A	. . . . .
17	b	. . . . .
18	c	. . . . .
19	d	Alphege, Abp.
20	e	. . . . .
21	f	. . . . .
22	g	. . . . .
23	A	S. George, M.
24	b	. . . . .
25	c	*S. Mark*, Evan.
26	d	. . . . .
27	e	. . . . .
28	f	. . . . .
29	g	. . . . .
30	A	. . . . .



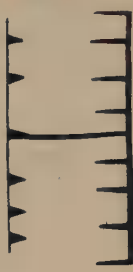
XXXI.] MAY. [DAYS.

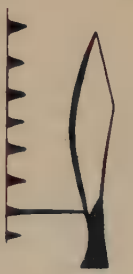
1	b	*SS. Philip* and
2	c	[*James*, Ap.
3	d	Invent. of Cross.
4	e	. . . . .
5	f	. . . . .
6	g	S. John ante
7	A	[Port. Lat.
8	b	. . . . .
9	c	. . . . .
10	d	. . . . .
11	e	. . . . .
12	f	. . . . .
13	g	. . . . .
14	A	. . . . .
15	b	. . . . .
16	c	. . . . .
17	d	. . . . .
18	e	. . . . .
19	f	Dunstan, Abp.
20	g	. . . . .
21	A	. . . . .
22	b	. . . . .
23	c	. . . . .
24	d	. . . . .
25	e	. . . . .
26	f	Augustine, Abp.
27	g	Ven. Bede, Pres.
28	A	. . . . .
29	b	K. *Charles* II.
30	c	[Nat. & Rest.
31	d	. . . . .

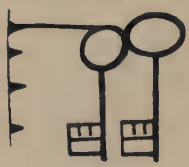


XXX.] JUNE. [DAYS.

1	e	Nicomede, M.
2	f	. . . . .
3	g	. . . . .
4	A	. . . . .
5	b	Boniface, Bp.
6	c	. . . . .
7	d	. . . . .
8	e	. . . . .
9	f	. . . . .
10	g	. . . . .
11	A	*S. Barnabas*, A.
12	b	. . . . .
13	c	. . . . .
14	d	. . . . .
15	e	. . . . .
16	f	. . . . .
17	g	S. Alban, Mart
18	A	. . . . .
19	b	. . . . .
20	c	Tr. of K. Edw.
21	d	. . . . .
22	e	. . . . .
23	f	. . . . Fast.
24	g	*S. John Baptist.*
25	A	. . . . .
26	b	. . . . .
27	c	. . . . .
28	d	. . . . Fast.
29	e	*S. Peter*, Apos.
30	f	. . . . .

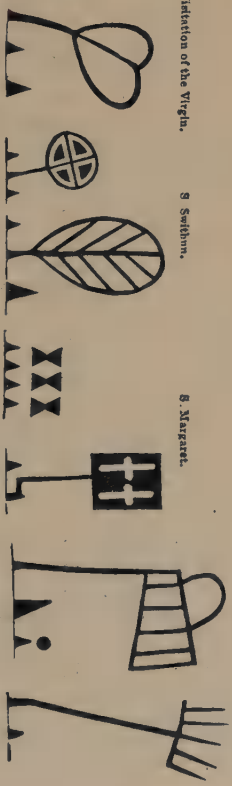

S. Barnabas.


S. John Baptist.


S. Peter.

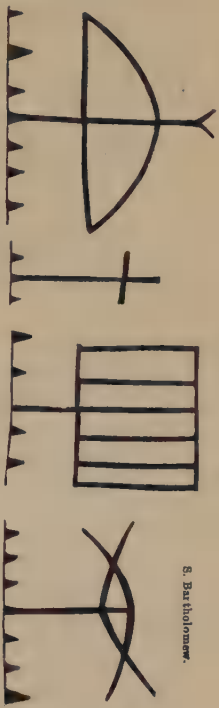
XXXI.] JULY. [DAYS.

1	g	. . . . .
2	A	Visit. of V. Mary.
3	b	. . . . .
4	c	Trans. of S. Mart.
5	d	. . . . .
6	e	. . . . .
7	f	. . . . .
8	g	. . . . .
9	A	. . . . .
10	b	. . . . .
11	c	. . . . .
12	d	. . . . .
13	e	. . . . .
14	f	. . . . .
15	g	Swithun, Bp.
16	A	. . . . .
17	b	. . . . .
18	c	. . . . .
19	d	. . . . .
20	e	Margaret, V. & M.
21	f	. . . . .
22	g	S. Mary Magd.
23	A	. . . . .
24	b	. . . . Fast.
25	c	*S. James*, Apos.
26	d	S. Anne . . .
27	e	. . . . .
28	f	. . . . .
29	g	. . . . .
30	A	. . . . .
31	b	. . . . .



XXXI.] AUGUST. [DAYS.

1	c	Lammas Day.
2	d	. . . . .
3	e	. . . . .
4	f	. . . . .
5	g	. . . . .
6	A	Transfiguration.
7	b	Name of Jesus.
8	c	. . . . .
9	d	. . . . .
10	e	S. Laurence, M.
11	f	. . . . .
12	g	. . . . .
13	A	. . . . .
14	b	. . . . .
15	c	. . . . .
16	d	. . . . .
17	e	. . . . .
18	f	. . . . .
19	g	. . . . .
20	A	. . . . .
21	b	. . . . .
22	c	. . . . .
23	d	Fast.
24	e	*S. Bartholomew.*
25	f	. . . . .
26	g	. . . . .
27	A	. . . . .
28	b	S. Augustin, B.
29	c	S. John Baptist [beheaded.
30	d	
31	e	. . . . .

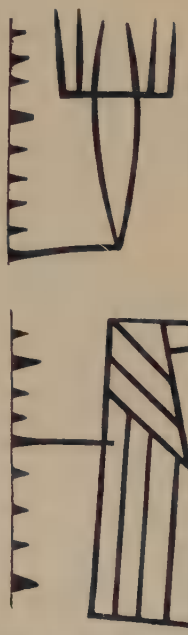


XXX.] SEPTEMBER. [DAYS.

1	f	Giles, Abbot.
2	g	. . . . .
3	A	. . . . .
4	b	. . . . .
5	c	. . . . .
6	d	. . . . .
7	e	Enurchus, Bp.
8	f	Nat. of V. Mary.
9	g	. . . . .
10	A	. . . . .
11	b	. . . . .
12	c	. . . . .
13	d	. . . . .
14	e	Holy Cross Day.
15	f	. . . . .
16	g	. . . . .
17	A	Lambert, Bp.
18	b	. . . . .
19	c	. . . . .
20	d	. . . . . Fast.
21	e	*S. Matthew, A.*
22	f	. . . . .
23	g	. . . . .
24	A	. . . . .
25	b	. . . . .
26	c	S. Cyprian, Abp.
27	d	. . . . .
28	e	. . . . .
29	f	*S. Michael, A.*
30	g	S. Jerom. . .

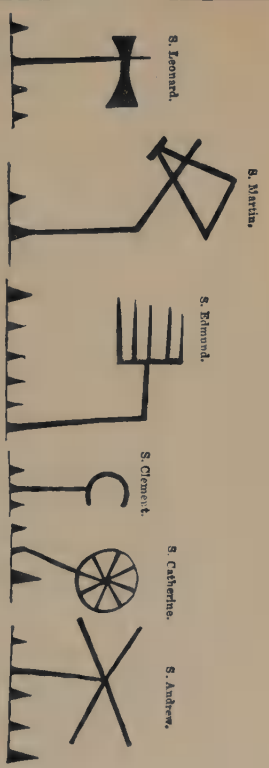
XXXI.] OCTOBER. [DAYS.

1	A	Remigius, Bp.
2	b	. . . . .
3	c	. . . . .
4	d	. . . . .
5	e	. . . . .
6	f	Faith, V. & M.
7	g	. . . . .
8	A	. . . . .
9	b	S. Denys, Bp.
10	c	. . . . .
11	d	. . . . .
12	e	. . . . .
13	f	Tr. K. Edw. Conf.
14	g	. . . . .
15	A	. . . . .
16	b	. . . . .
17	c	Etheldreda, V.
18	d	*S. Luke*, Evan.
19	e	. . . . .
20	f	. . . . .
21	g	. . . . .
22	A	. . . . .
23	b	. . . . .
24	c	. . . . .
25	d	Crispin, Mart.
26	e	. . . . .
27	f	. . . . Fast.
28	g	*SS. Simon* and
29	A	[*Jude.*
30	b	. . . . .
31	c	. . . . Fast.



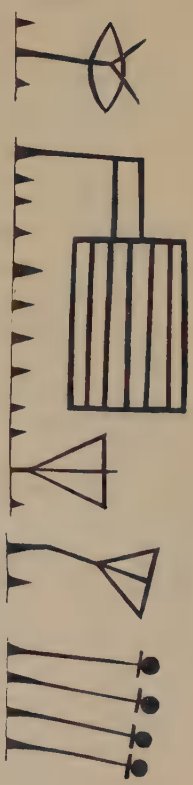
XXX.] NOVEMBER. [DAYS.

1	d	*All Saints' Day.*
2	e	. . . . .
3	f	. . . . .
4	g	. . . . .
5	A	*Papists' Consp.*
6	b	Leonard, Conf.
7	c	. . . . .
8	d	. . . . .
9	e	. . . . .
10	f	. . . . .
11	g	S. Martin, Bp.
12	A	. . . . .
13	b	Britius, Bp.
14	c	. . . . .
15	d	Machutus, Bp.
16	e	. . . . .
17	f	Hugh, Bishop.
18	g	. . . . .
19	A	. . . . .
20	b	Edmund, King.
21	c	. . . . .
22	d	Cecilia, V. & M.
23	e	S. Clement, B.
24	f	. . . . .
25	g	Catherine, Vir.
26	A	. . . . .
27	b	. . . . .
28	c	. . . . .
29	d	. . . . Fast.
30	e	*S. Andrew*, Ap.



XXXI.] DECEMBER. [DAYS.

1	f	. . . . .
2	g	. . . . .
3	A	. . . . .
4	b	. . . . .
5	c	. . . . .
6	d	Nicholas, Bp.
7	e	. . . . .
8	f	Concept. of Vir.
9	g	[Mary.
10	A	. . . . .
11	b	. . . . .
12	c	. . . . .
13	d	Lucy, V. & M.
14	e	. . . . .
15	f	. . . . .
16	g	O Sapientia.
17	A	. . . . .
18	b	. . . . .
19	c	. . . . .
20	d	. . . . Fast.
21	e	*S. Thomas, Ap.*
22	f	. . . . .
23	g	. . . . .
24	A	. . . . Fast.
25	b	*Christmas Day.*
26	c	*S. Stephen*, M.
27	d	*S. John*, Evan.
28	e	*Innocents' Day.*
29	f	. . . . .
30	g	. . . . .
31	A	Silvester, Bp.



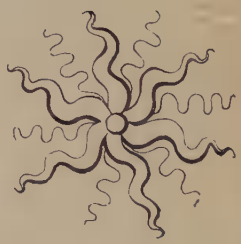
The Calendar.

JANUARY.

JAN. 1. *The Circumcision*, [*New Year's Day*]. The festival of the Circumcision, on the eighth day after the Nativity, is kept as a holiday throughout Europe. It is of no great antiquity, as we find no mention of it till towards the end of the eleventh century; earlier writers speak of it as the Octave of Christmas. The circle or ring, which is used as the symbol for this day in the Clog Almanacks, seems to have been appropriated as a Christian emblem from the earliest period; it is of frequent occurrence among the ornaments on the tombs of the early Christians in the Catacombs at Rome, where it probably signified eternity; in the Clog Almanacks it doubtless refers, as the symbol of eternity, to New Year's Day. Frequently the dove is represented with this symbol in his beak, standing on a branch by the side of a saint; as for instance, by the side of S. Anne, on a glass vase engraved on Plate XVIII. of Buonarotti's work on the fragments of ancient glass vases found in the Catacombs of Rome.

JAN. 6. *Epiphany*. This Greek word signifies Manifestation, and has been of old used for this day whereon the star appeared to manifest Christ unto the wise men. There are three manifestations of our Lord, commemorated jointly by the Church on the Feast of Epiphany, all of which, S. Chrysostom says, happened on the same

day, although not in the same year. The first manifestation was that of the star, the Gentiles' guide to Christ; the second, the manifestation of the Trinity at His Baptism, Luke iii. 22; the third, the manifestation of His glory or divinity, at His first miracle, that of turning water into wine, John ii. 11. The Magi, or wise men, are believed to be have been three in number, and of the rank of kings or princes; the remainder of their lives, after the event recorded in the Gospel, was spent in the service of God; they are said to have been baptized by S. Thomas, and to have themselves preached the Gospel; their relics, after several translations, were removed to Cologne in the twefth century, and are there preserved in a costly shrine. On this day the Virgin Mary is represented holding the Infant Christ, and the three kings offering gifts, one of whom is very frequently represented as a Moor, and over the head of the "young child" appears [as in the opposite Plate] the star of Bethlehem, which is also by itself a favourite ornament in mediæval embroidery.



In the Clog Almanacks this day is also distinguished by a star; and in the Catacombs of Rome, the dove and the olive-branch, surmounted by the star of Bethlehem, is a very beautiful and expressive emblem. The sign of the "Three Kings," which still lingers in many of our villages,

PLATE I.

The Adoration of the Magi.
From Embroidery.

and at "Three King Court," in Fleet-street, London, is derived from this legend.

JAN. 8. *S. Lucian*, Priest and Martyr, A.D. 290. There is much obscurity regarding the life of this saint; he is said to have been a Roman of noble family, and is generally believed to have been associated with S. Denis in establishing the Christian faith in Gaul, and to have suffered martyrdom at Beauvais, whence he is called S. Lucian of Beauvais, in contradistinction to another saint of this name, commemorated on Jan. 7, and surnamed of Antioch, who was born at Samosata in Syria, and is principally celebrated for having revised and corrected the text of the Holy Scriptures, his copies of which were extant in the days of S. Jerome, who speaks highly of his labours. This Lucian died a martyr in prison, A.D. 312 [a].

JAN. 13. *S. Hilary*, Bishop and Confessor, A.D. 368, was born at Poictiers, and brought up in idolatry; but he soon renounced polytheism, and step by step became convinced of the truth of Catholic doctrine, of which he was eventually one of the most strenuous defenders, and was styled by S. Jerome, "The Trumpet of the Latins against the Arians." He was chosen Bishop of his native city about A.D. 350. About 355, in consequence of his opposition to the Arians, he was banished by the Arian emperor Constantius into Phrygia; but after some years was allowed to return to his see, where he ended his days in peace on Jan. 13, A.D. 368. The churches of Wallasey, Cheshire; Spridlington, Lincolnshire; and the village and church of S. Hilary,

[a] Eusebius, Hist. Eccl., l. ix. c. 6.

Cornwall, are named in his honour. He is usually represented with three books. In Callot's Images he is treading on serpents, and accompanied by the text Numb. xxi. 7. Both these emblems allude to his opposition to Arianism, the books signifying the treatises he wrote against it, and the serpents the false doctrines which he confuted.

Jan. 18. *S. Prisca*, Virgin and Martyr, A.D. 275. A noble Roman virgin, of whom very little is known authentically, though her legend makes her to have suffered martyrdom at a very early age for refusing to sacrifice to the gods. She was first thrown into the amphitheatre among the lions, but they refused to touch her, and knelt down at her feet; she was afterwards beheaded, and an eagle watched over her corpse until she was buried. There is a church in Rome dedicated in her honour, which gives title to a cardinal. In Callot's Images she is represented with a palm-branch, and a lion at her feet. Sometimes an eagle is near her, or hovering over her; she usually has a sword in her hand, and is always represented as quite a young girl.

Jan. 20. *S. Fabian*, Bishop and Martyr, A.D. 250, succeeded S. Anterus as Bishop of Rome in 236, to which office he was chosen, according to Eusebius [b], in consequence of a dove settling on him while the people and clergy were electing a successor to the pontifical chair, although at the time he was a stranger to all present. He died a martyr in the persecution of Decius, A.D. 250, as related by S. Jerome and S. Cyprian. He is represented

[b] Hist. Eccl., l. vi. c. 29.

S. Prisca.
Glass in Winchester Cathedral.

S. Fabian.
Bodleian MS. Liturg. 383.

S. Agnes.
From Painted Glass.

S. Paul.
Glass in Winchester Cathedral.

kneeling at a block with a triple crown on his head, sometimes with a sword in his hand, and a dove near him or perched upon his head. In Callot's Images he is standing, with a book and palm-branch, and the triple crown. S. Sebastian is also commemorated in the Roman Calendar on this day, and the only church in England retaining the name of S. Fabian, that of Woodbastwick, Norfolk, is dedicated in the joint names of SS. Fabian and Sebastian, who have no connection with each other beyond being honoured on the same day.

JAN. 21. *S. Agnes*, Virgin and Martyr, A.D. 304, suffered martyrdom while so young and with such fortitude, that the tongues and pens of all nations, says S. Jerome, are employed in celebrating her praise. Her legend (one of the earliest in the Christian Church) says that she refused to become the wife of the son of the Roman Prefect, having devoted herself to the service of GOD, and he in revenge denounced her as a Christian. Upon her refusal to sacrifice to the gods she was brutally tortured and stripped, and angels immediately veiled her whole person with her hair; her persecutors then kindled a large pile of fagots, and threw her into the midst, and the flames were at once extinguished without at all injuring her; she was then beheaded. S. Ambrose and S. Augustine state that she was only thirteen when she thus suffered death in the cause of Christianity. Some time after her death, while her parents were praying by her grave, she appeared to them with a glorified aspect, and with a white lamb by her side, and bade them dry their tears, for she was united for ever to her Saviour in heaven. A church dedicated

in her name was built over the spot of her martyrdom at Rome, and in it is blessed the wool from which archiepiscopal palls are made; it also gives title to a cardinal. The church of S. Perran, Cornwall, and one in London, (conjointly with S. Anne,) are named in her honour; and the village of Papworth S. Agnes, in Cambridgeshire, is named after her, but the church has now the dedication of S. John Baptist. She is almost always represented with a lamb, sometimes (as in Plate II.) by her side, sometimes in her hand, or else on a book; there is an evident connection between this symbol and her name, which in its signification coincides with her own spotless purity. As a martyr, she frequently has, in one hand, a palm-branch, and in the other a sword, or more rarely a book; the sword sometimes transfixes her throat: she generally has long flowing hair, and is sometimes (as in Le Clerc) represented naked, veiled with her hair; occasionally a funeral pile is near her, or she is kneeling upon one.

Jan. 22. *S. Vincent*, Martyr, A.D. 304, was born at Saragossa, in Aragon, and suffered martyrdom during the time Dacian was governor in Spain, being quite a young man and a deacon: he underwent many horrible tortures; among others he was half roasted on a sort of gridiron full of sharp iron spikes, but his wounds were all miraculously and suddenly healed in his cell; he was then laid on a bed to strengthen him for future torments, but the moment he touched the bed he calmly expired, and the designs of his tormentors were frustrated. They then threw his body into the fields to be devoured by wild beasts, but a raven protected it. In accordance with

these legends he is represented in the dress of a deacon, with a gridiron full of spikes, and a raven near him. The churches of Newnham, Hertfordshire; Littlebourne, Kent; Caythorpe, Lincolnshire; and Ashington, Somerset, are dedicated in his name.

JAN. 25. *Conversion of S. Paul*, about A.D. 35. S. Paul is not commemorated in the Church of England as the other Apostles are, by his death or martyrdom, but by his conversion, not only because this was wonderful in itself, but because it was so high a blessing to the Church of Christ. It is mentioned as being a solemn festival in the Council of Oxford, held in 1222, during the reign of Henry III [c]. We are so well acquainted with the leading events of his wonderful life as narrated by S. Luke in the Acts of the Apostles, that it is unnecessary to detail them here. After energetically labouring for many years in the cause of Christianity, he suffered martyrdom on the same day as S. Peter, June 29th, and probably within sight of his fellow-labourer, S. Paul suffering about three miles from Rome, and S. Peter on the Vatican Hill; this was in the reign of Nero, probably about the year 65. S. Paul was allowed the privilege due to him as a citizen, and was therefore beheaded; S. Peter, being treated with less respect, was crucified. The legend relates that after decapitation, S. Paul's head bounded three times upon the earth, and that a fountain gushed out at each place it

[c] Hospinian, *Festa Christianorum*, 1593, fol. 16 [b]. There is not, however, any decree respecting the observance of any festivals whatsoever in the Acts of the Council as published in Wilkins' *Concilia*. The observance of this day, together with others, was prescribed by the diocesan synod of Exeter in 1287.

touched; these places are still shewn in the Church of the Three Fountains near Rome, which is erected on the traditional site of his execution. He is represented with a sword, and sometimes with a book, or drawing a sword across the knee; very rarely he has two swords; sometimes he carries a book open, and in the other hand a staff. On the Clog Almanacks his emblem is a hatchet. In early dedications, although S. Peter was frequently honoured alone in the dedication of churches, S. Paul was almost invariably associated with S. Peter; this was most probably in commemoration of their having suffered together, or from their relics reposing in the same sepulchre, though some think it has equal reference to S. Peter having, like S. Paul, received a special call for the conversion of the Gentiles; but however this may be, the general custom of all Christendom prevailed extensively in England, for while there are only seventy-two churches named in honour of S. Paul alone, many of which are modern, there are two hundred and thirty dedicated in the joint names of SS. Peter and Paul. Hawksworth, Notts., named in honour of the Blessed Virgin and S. Paul, is the only instance in which his name appears in connection with any other saint. The tradition that S. Paul visited England has been hotly contested by various learned divines, but whether he did visit England or not, there seems little doubt that he was regarded by the citizens of London especially with much honour, and looked upon as their patron saint. For not only is their Cathedral dedicated in his sole honour, but the sword in the dexter quarter of the arms of the city is generally thought to be derived from its connection with

S. Paul, while the red cross alludes to S. George, the patron of England.

JAN. 30. *King Charles the Martyr.* It is obviously unnecessary here to enter into the particulars attending the martyrdom of this sovereign. He affords the solitary instance of dedication in a post-Reformation name, six churches being dedicated in his honour; these are, one at Falmouth, one at Tonbridge Wells, two at Plymouth, the church of Peak Forest, Derbyshire, and Newtown in Wem, Salop.

FEBRUARY.

Feb. 2. *Purification of the Virgin Mary, or the Presentation of Christ in the Temple.* This festival is principally observed in memory of our Lord's public manifestation in the flesh as a human child when He was presented in the Temple, the Church of England having carefully prevented too much thought being bestowed on the Blessed Virgin, by equally associating some point of our Saviour's life with the two feasts held in her honour, the Lord's Presentation being this day commemorated, and His mysterious Incarnation on the Feast of the Annunciation. The Virgin at her purification is represented with a pair of turtle-doves. Lev. xii. 8. [See Plate IV.] In the Clog Almanacks, the five commemorations of the Virgin are each distinguished by a heart, the Purification and Annunciation being much larger than the three minor festivals. The common name of Candlemas-day is derived from the custom which formerly prevailed of lighting up the church or chapel with candles and lamps, and from the processions of persons holding lights in their hands, on this day; in remembrance, as is supposed, of our blessed Saviour being declared this day by Simeon to be "a Light to lighten the Gentiles," and hence as an emblematical representation of the blessings of the light of Christianity.

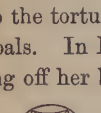
Feb. 3. *S. Blasius*, Bishop and Martyr, A.D. 316. He was Bishop of Sebaste, in Armenia, and suffered martyr-

The Virgin and Child.
Glass in S. Michael's Church, Oxford.

dom in the persecution of Licinius, by command of Agricolaus, governor of Cappadocia. Three churches are named after him in England, viz. Milton in Berks., S. Blazey in Cornwall, and Haccombe in Devon; Boxgrove in Sussex is dedicated in honour of S. Mary and S. Blaise conjointly. Some of his legends are these. 1. He hid himself from the persecutions of Licinius in a cave, where birds brought him food, and wild beasts became tame in his presence, and came every morning to receive his benediction and to be cured of their diseases. One of these beasts being pursued, in order to obtain it for the martyrdom of a Christian, it fled to S. Blaise, and thus he was discovered. 2. A poor woman whose only pig had been destroyed by a wolf, brought the head to the Saint, who by his prayers restored it. 3. While he was languishing in a dark dungeon, this same woman brought him some food and a light, which greatly rejoiced the Saint, and he said, "He who burns a taper to my honour every year, I will remember before God." He was cruelly tortured by having his flesh torn with the iron combs used by woolcombers and was afterwards beheaded. From this circumstance, his day was chosen by the woolcombers for that of their festival, and he was hence regarded as the patron of their trade. His peculiar emblem is one of their iron combs, and he is generally drawn in full episcopal costume: [see Plate IV.] In allusion to the other legends he is frequently represented as surrounded by wild beasts; or with a swine's head at his feet, often with a taper in his hand in addition to the iron comb, and sometimes birds are bringing him food; occasionally a chorister carries the taper before him.

In Callot's Images and in Le Clerc's Almanack he is surrounded by wild beasts, with the text Job v. 23.

FEB. 5. *S. Agatha*, Virgin and Martyr, A.D. 253. A virgin, honourably born in Sicily, but the distinction of her birthplace is disputed between the cities of Catanea and Palermo; she suffered martyrdom at Catanea, by order of Quintianus, governor of the province under the Emperor Decius, because she would neither yield to his proposals nor abjure her Christian faith. There are three churches in England dedicated in her honour; Easby and Gilling in Yorkshire, and Brightwell in Berkshire. She is represented with her breasts in a dish, because they are related to have been cut off and miraculously restored: sometimes a sword is passed through both breasts; sometimes she carries a pair of pincers, having a nipple between the teeth, as in Henry the Seventh's Chapel and in Winchester Cathedral. She sometimes carries a book in her left hand, and as a martyr frequently bears a palm-branch; more rarely she has a pan of coals by her side, in reference to the torture she underwent of being rolled over burning coals. In Le Clerc, her persecutors are represented burning off her breasts with torches.

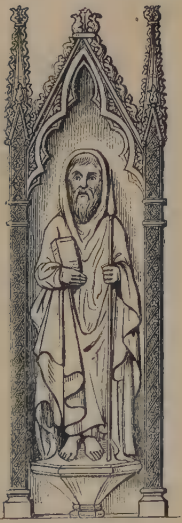


FEB. 14. *S. Valentine*, Bishop and Martyr, A.D. 270. He was a priest of Rome, who assisted the martyrs in the persecution of Claudius the Second. Being delivered into the custody of one Asterius, he wrought a miracle upon his daughter, whom he restored to sight, by which means he converted the whole family to Christianity, and all of them afterwards suffered for their religion.

S. Blasius.
Glass in Oxford Cathedral.

S. Agatha.
Glass in Winchester Cathedral.

The Purification.
Painting on Wall, St. Stephen's Chapel, Westminster.



S. Matthias.
Reredos, Bampton Church, Oxon.

S. Valentine, after a year's imprisonment at Rome, was beaten with clubs and stones, and afterwards beheaded in the Flaminian Way, about the year 270, and was early enrolled among the martyrs of the Church. Wheatly says that "he was a man of most admirable parts, and so famous for his love and charity, that the custom of *choosing valentines* upon his festival, which is still practised, took its rise from thence [d]." In Callot's Images S. Valentine is represented as being beaten to death with stones. Emblem, a true-lover's-knot.

FEB. 24. *S. Matthias*, the Apostle, was one of the seventy-two disciples, and was chosen by lot to be the twelfth Apostle in the room of the traitor Judas. After the Ascension we have no authentic information regarding his acts, but the tradition of the Greeks in their menologies tells us that S. Matthias, after planting the faith about Cappadocia and on the coast of the Caspian sea, received the crown of martyrdom in Colchis, which they call Ethiopia, where he was stoned and afterwards beheaded. The only old dedication in his name is the church of Thorpe-by-Hadiscoe, Norfolk: some modern churches have been recently named after him. In the Clog Almanacks his emblem seems to be a leg, for which we are unable to assign any reason. Generally he carries an axe or halbert, sometimes a spear or lance, occasionally a book and a stone; but representations of S. Matthias are rarer than those of any of the other Apostles.

[d] For this supposition, however, there appears to be no reason; the existing custom of valentines more probably took its rise from an attempt to Christianize a heathen festival observed by the Romans on the 15th of February.

MARCH.

MARCH 1. *S. David*, Archbishop, A.D. 544. Patron of Wales. He was descended from the royal family of the Britons, and celebrated for his learning, eloquence, and austerity of life; he founded many monasteries and religious houses, and formed a hermitage and chapel in the vale of Lanthony. Having silenced the Pelagian heretics in a synod held at Brevi in 519[e], he received from S. Dubritius the see of Caerleon, which see he removed to Menevia, from him ever since called S. David's. He was canonized by Pope Calixtus II., about five hundred years after his death. One legend concerning him is that when speaking at the synod of Brevi, the earth beneath his feet swelled up to a hill. He is therefore usually represented preaching on a hill, with the Holy Spirit in the form of a dove alighting on his shoulder; his emblem in the Clog Almanacks is a harp. Nine churches in England are named in his honour, and Kilpeck, in Herefordshire, in honour of SS. Mary and David conjointly.

MARCH 2. *S. Chad*, Bishop, A.D. 672. He was brought up in the monastery of Lindisfarne, under S. Aidan, its founder. In the absence of Wilfrid, Bishop of York, he was consecrated to that see, but on the return of Wilfrid, he meekly and humbly resigned it to him, and retired to the monastery of Lastingham. He

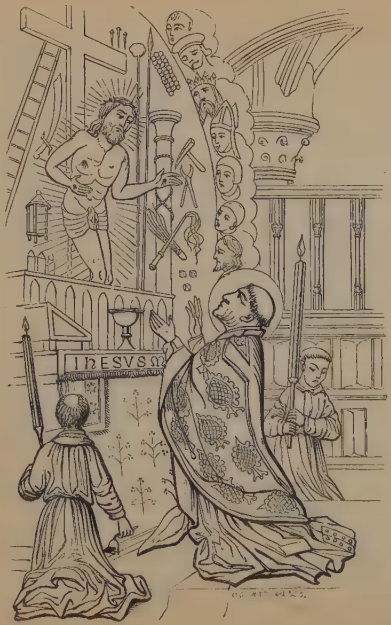
[e] Now Llandewi-Brevi, in Cardiganshire.

was afterwards appointed fifth Bishop of the Mercians, which see he fixed at Lichfield, and presided over it three years, gaining a high reputation for his Christian virtues and simplicity. At the fall of the old church of S. Chad, in Shrewsbury, in the year 1788, among the few things which escaped destruction was an ancient wooden figure of the patron, which is still preserved in the new church. S. Chad died in the pestilence of 672. Thirty-one churches are named in his honour in England, all in the midland counties, and in close proximity to the ancient diocese of Lichfield. There is no distinctive emblem remaining of S. Chad, though the Clog Almanacks distinguish his day by what appears to be a branch. In a Roman Catholic church named in his honour, recently erected by Mr. Pugin at Birmingham, he is represented carrying a church in his hand, as the founder of the mother church of the diocese.

March 7. *S. Perpetua,* Martyr, A.D. 203. Suffered with several others in the violent persecution of Severus at Carthage. She was thrown into the amphitheatre to be tossed by a wild cow, which did not quite kill her; after suffering much torture, she was put to death in the "spoliarium," the place where the wounded were despatched by the younger gladiators. Her extraordinary vision of a narrow ladder reaching to heaven, beset with spikes on each side, and having a dragon at the bottom, on whose head she trod to mount the first step, is related by herself in her own Acts, and transmitted to posterity by Tertullian and S. Augustine. This vision is represented by Callot. She is generally represented with a cow standing near her.

March 12. *S. Gregory* the Great, Pope, A.D. 604. He was born at Rome in 540, of a noble family, and was called *Gregory* from a Greek word signifying *watchman*. He very early addicted himself to study and piety, giving all his estate to the building and maintaining of religious houses. He was consecrated Pope about the year 590, but vigorously opposed the title of *Universal Bishop*, (which the Bishops of Constantinople did then, and the Bishops of Rome do now, assume,) as blasphemous and antichristian. He restored the ancient missal; and what is called the Gregorian Chant is also the work of this Saint, he himself training the choristers in its use; he also instituted the celibacy of the clergy. S. Gregory's festival was formerly kept throughout England by order of the Council of Clovesho, (A.D. 747,) in remembrance of his sending S. Augustine to convert the Saxons. He is generally represented with a book in his hand, either as a father of the Church or in allusion to his restoration of the service-books; and a dove on his shoulder, emblematical of the gift of the Holy Spirit, because his secretary, John the Deacon, affirmed that he saw the dove whispering in his ear while he was dictating his celebrated Homilies. He is often drawn as a Pope; and when a Pope appears among the fathers of the Church he always represents S. Gregory. Our woodcut (from Douce MS. 112, in the Bodleian Library) represents a legend known as the "Mass of S. Gregory[f]." One of his congregation doubted the Real Presence at the Mass, and at the Saint's prayers the Saviour descended upon the

[f] Another representation of the same legend is in Bodl. MS. D. 2. 13. Auct.



S. Gregory.

S. Benedict.

altar surrounded by all the instruments of the Crucifixion. Twenty-five churches are named in his honour in England; and Frithelstock, Devon, in honour of SS. Mary and Gregory conjointly.

March 18. *S. Edward*, King and Martyr, A.D. 978, was the son of Edgar, king of England; after whose death, in 975, Edward succeeded to the crown at twelve years of age, but two or three years afterwards was murdered, by order of his mother-in-law Elfrida; for, being on a visit to her at Corfe Castle, in Dorsetshire, he was stabbed in the back while drinking the customary grace-cup on taking leave; her object being to make way for her son Ethelred, Edward's half-brother. He was privately buried by her orders at Wareham, in unhallowed ground, but it is said that wonderful sights were seen round his tomb, and that many miracles were performed there. "There lights shone from above; there the lame walked; there the dumb resumed his faculty of speech; there every malady gave way to health g." His favour to the monks caused his barbarous murder to be esteemed a martyrdom, and his remains were shortly afterwards translated with great pomp to Shaftesbury. (See June 20.) In Callot's Images he is represented on horseback, with the grace-cup in his hand, in the act of being stabbed. He is usually drawn with a youthful countenance, having the insignia of royalty, with a cup in one hand and a dagger in the other; sometimes he has a sceptre instead of the cup, and at other times a falcon in allusion to his last hunt. There are twenty-one churches in England dedicated in the name of

g Will. of Malmesbury, b. ii. c. 9.

S. Edward; but the only one we can positively assign to this Saint is Corfe Castle in Dorsetshire, the scene of his murder. The others may be named either from him or from S. Edward the Confessor, with the exception of a church at Cambridge, which is distinctly dedicated in honour of the latter Saint.

March 21. *S. Benedict*, Abbot, A.D. 542, patron of monks, and the founder of the Benedictine Order, was born at Norcia, in Umbria, A.D. 480. He began his studies at Rome, but being disgusted with the world, resolved to leave it, and went into solitude in the mountains of Subiaco when scarcely fourteen years old, where meeting with a monk of some neighbouring community, he received from him the religious habit, and became remarkable for austerity and piety. It was on Mount Casino that he founded his first monastery, and bound the monks by those rules which afterwards became so popular. It is related that he would often roll himself in a heap of briars as a means of self-mortification. S. Gregory tells us that the Goths set fire to his cell, which burned around him without doing him the least hurt, and that they then threw him into a hot oven, closely stopping it up, but upon coming the next day they found him safe, neither his flesh being scorched, nor his clothes singed. Sixteen churches are dedicated in this name in England, but some of these may be in honour of S. Benedict, or Bennet, of Wearmouth. In Callot's Images he is kneeling before a crucifix, his crozier and a mitre beside him, and in the background a raven near him with a loaf in its mouth. This alludes to the legend, that a priest named Florentius, ac-

tuated by jealousy, sent him a poisoned loaf, but the Saint being aware of it commanded a tame raven to fly away with it beyond the reach of any one; sometimes the loaf is seen on the ground broken and a snake crawling out of it. In Le Clerc he is represented rolling in the midst of briars; generally he is drawn as an abbot or monk, with a crozier, and a cup, containing a snake as an emblem of poison; sometimes the cup is broken to pieces, sometimes standing whole upon a book; this is derived from the legend that a cup of poison was once brought to him by a monk, but when he made, in the act of blessing, the sign of the cross over it, it immediately burst into pieces. He generally carries an asperge, or holy-water sprinkler, in his hand. In the accompanying early representation [Pl. V.], taken from S. Ethelwold's Benedictional, he appears in the dress of his order, holding a crown in his left hand and a book in his right. The tonsure is very plainly represented.

March 25. *Annunciation of the Virgin Mary.* This feast in the Church of England commemorates the announcement of the angel Gabriel to the Virgin Mary, (Luke i. 26). Emblem, an almond-tree, or lily, flourishing in a flower-pot. In representations of the Annunciation, the Virgin Mary is represented kneeling, or seated at a table reading; the lily is usually placed between her and the angel Gabriel, who holds in one hand a sceptre surmounted by a fleur-de-lis, or a lily-stalk; generally a scroll is proceeding from his mouth with the words *Ave Maria gratia plena;* and sometimes the Holy Spirit, represented as a dove, is seen descending towards the Virgin.

She is sometimes represented with a sword passing through her, in allusion to S. Luke ii. 35; and is then said to be in her agony, and is termed the "Mater Dolorosa;" this representation is sometimes liable to be taken for S. Agatha. The dedications in honour of S. Mary in England very far exceed those to any other saint, the reason of which is so obvious as to call for no comment; about two thousand one hundred and twenty churches are named in her sole honour, and one hundred and two in connection with other saints, being rather more than one-fifth of the whole of the ancient dedications in this country.

S. Ambrose.
From Callot's Images.

S. George.
From a MS. in the Bodleian.

APRIL.

APRIL 3. *S. Richard*, Bishop of Chichester, A.D. 1253, was born at Wich, now Droitwich, about four miles from Worcester, and studied at Oxford, Paris, and Bologna, and on his return to this country was appointed Chancellor of the first-named University. He was elected Bishop of Chichester in 1245, in opposition to an unfit nominee of King Henry III., who was so incensed at his election that he seized on all the revenues of the see. S. Richard was thus reduced to the greatest straits, and obliged to be dependent upon the benevolence of others for the necessaries of life; he however firmly, though meekly, maintained his position, and went about his diocese to town and village discharging his episcopal duties; a threat of excommunication from Pope Innocent III. obliged the King to restore his revenue after two years' deprivation. He presided over his diocese five years after this with great piety and zeal, and died at Dover on this day in his fifty-seventh year. It is related of him that in the early part of his life his eldest brother's affairs becoming involved, Richard became his servant, undertook the management of his estates, and by his industry and attention effectually retrieved his fortunes. The church of Aberford, Yorkshire, is dedicated in his name. A story is told that after his election to the episcopate he fell down with the chalice in his hand, but the wine was miraculously

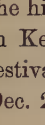
preserved from being spilled. In allusion to this he is usually represented with a chalice at his feet, but in Callot's Images he is following the plough, and his day is distinguished by a ploughshare in the Clog Almanacks.

April 4. *S. Ambrose*, Bishop of Milan, A.D. 397, was the son of a Prefect of Gaul, and was born at Treves in the year 340. Paulinus relates that while in his cradle a swarm of bees settled on his lips, a prognostic of future eloquence, similar to that of Plato. Though he was Prefect of Liguria, [Piedmont,] and had as yet never been baptized, he was unanimously chosen Bishop of Milan, and compelled to accept that dignity; he was the strenuous opponent of the Arian heresy, and was the first to assert the supremacy of the ecclesiastical over the civil power. He is traditionally said to have composed the hymn *Te Deum* when he baptized his celebrated convert, S. Augustine, but most ritualists are of opinion that the hymn is of later date. The antiphonal method of chanting is named after him, since he was the first to introduce it. The church of Ombersley, Worcestershire, is the only one in England dedicated in his honour. In general he is represented in full episcopal costume, with a bee-hive near him and a triple scourge in his hand, because he excommunicated the Emperor Theodosius for an unmerciful act of revenge towards the people of Milan. In Callot's Images (copied in our Plate VI.) he is standing wearing his mitre, and exhorting the Emperor Theodosius, who kneels to him crowned,—a bee-hive in the background.

April 19. *S. Alphege*, [or *Elphege*,] Archbishop and

S. Alphege.
From Sculpture, Wells Cathedral.

Martyr, A.D. 1012. He was an Englishman of noble family, who led a most holy and austere life, and was appointed Archbishop of Canterbury A.D. 1006. In the year 1012 the Danes spoiled and burned both the city and the cathedral of Canterbury, putting the people to the sword, and stoned the Archbishop to death, after seven months' imprisonment, because he would not pay a large ransom for his life. His martyrdom took place at Greenwich, on the spot where the parish church now stands, which is one of those named in his honour [h]. He is represented with his chasuble full of stones, and sometimes with a battle-axe in his hand, the weapon by which his life was terminated. His body was said to have been found entire and incorrupt ten years after his death, and was translated from S. Paul's, where he was first buried, to the cathedral of Canterbury, and there enshrined near the high altar [i]. Three churches are named in his honour in Kent, one in London, and one in Warwickshire. The festival of the translation of his body was celebrated on Dec. 28.



April 23. *S. George*, Martyr, A.D. 290. S. George is honoured in the Church as a distinguished martyr, and is the Patron Saint of England. He was a native of Cappadocia, and passing thence into Palestine he entered the army of Dioclesian.

[h] It was questioned by Lanfranc, afterwards Archbishop of Canterbury, whether Alphege could be considered a true martyr, seeing that he did not die in defence of any point of the Christian faith. But Anselm, whom Lanfranc consulted, replied that the martyrdom was satisfactorily proved by the fact that Alphege chose rather to die than to do an unjust thing.

[i] William of Malmesbury, b. ii. c. 10.

Having complained to the Emperor Dioclesian himself of his severity and bloody edicts, he was immediately cast into prison, and after many tortures beheaded. Lactantius says he was generally supposed to have been the person who pulled down the edicts against the Christians which Dioclesian caused to be affixed to the church doors. The legend of S. George's combat with the dragon, (symbolical of the Christian's strife with the Power of evil,) is too well known to need repetition here. His connection with England is derived from the legend of his appearing at the head of a numerous army, carrying a red-cross banner, to help Godfrey de Bouillon against the Saracens at the siege of Antioch, since which time he has been regarded as the champion of Christendom as well as of England. He was first acknowledged as the Patron Saint of our own country at the synod of Oxford in 1222[k], although there is ample proof that he was popular in this country even in Anglo-Saxon times, and his combat with the dragon formed a favourite subject for sculpture in the tympanums of Norman doorways; as, for instance, in the doorway of Brinsop Church, Herefordshire. Previous to that synod, S. Edward the Confessor was the Patron Saint of this country. The Chapter of the Order of the Garter was formerly always held on this day. His popularity in England during the middle ages is well attested by the fact of a hundred and sixty-three churches being named in his honour alone; two in honour of SS. Mary and George; one of SS. George and Laurence, and one com-

[k] Hospinian, fol. 16[b]. Possibly a mistake of *Concil. Oxon.* for that of *Exon.* held in 1287. See note at p. 11.

S. Mark.

MS. Canon. Lit. 99 in the Bodleian Library.

bining the two thoroughly English saints, SS. George and Edmund. Emblems: the representation of S. George and the Dragon, though so well known, often varies; sometimes he is on foot, trampling on the dragon, but most frequently on horseback; more rarely a female is praying in the distance; occasionally, too, he is represented without the dragon, but then always on foot, with a spear or sword in one hand, and a white flag, or banner, or shield, with a red cross on it, in the other; he is generally completely covered with armour, and usually represented as a young man. The cut we give (Plate VI.), from an illuminated manuscript, is an uncommon variation, and represents the devil in the place of the dragon; thus making the allegory much simpler; the S. George's crosses on the Saint's surcoat and on the caparison of his horse, as well as on his shield, also deserve notice. In some Clog Almanacks his day is distinguished by a shield, in others by a spear-head.

APRIL 25. *S. Mark the Evangelist*, A.D. 68. S. Mark was of Jewish extraction, and though not mentioned in the Gospels, is traditionally said to have been the man bearing the pitcher of water in whose room the Last Supper was prepared. (Mark xiv. 13—15.) He was a disciple of S. Peter, and was sent by him from Rome to found other Churches; and the large and flourishing Church at Alexandria, then the second city in the world, seems upon undoubted authority to have been founded by him. Here at Easter time, when the unconverted Egyptians were worshipping Serapis their god, the holy Evangelist's denunciations of their idolatry so incensed

them that they seized him, bound him with cords, and dragged him through the streets till he died. The Christians gathered up his remains, which were afterwards translated to Venice, where a magnificent church was erected over them, and hence S. Mark has ever since been considered the Patron Saint of that city. He is the least popular of the Evangelists in England, thirteen churches only having been named in his honour. Emblem: the evangelic symbol of a winged lion, or a lion winged or unwinged by his side while he is writing his Gospel. The origin and probable interpretations of these symbols of the Evangelists are treated of in another part of this book.

SS. Philip and James.
Reredos at Bampton.

MAY.

May 1. *S. Philip the Apostle* was of Bethsaida in Galilee; he was a married man, and had several daughters when he was called by our Saviour to follow Him. After the Ascension he preached the gospel in Phrygia, but we have very little authentic information relative to his acts and martyrdom, nor is it clear that he did suffer as a martyr, although tradition asserts that he was crucified because he destroyed, by holding up a cross, a large dragon or serpent, which the Phrygians worshipped; he also is said to have suffered, like S. Peter, with his head downwards. Twelve churches in England are dedicated in his name, and five jointly with S. James. He is usually represented with a cross, sometimes of large dimensions, sometimes merely a staff terminating in a cross, occasionally it is a T or tau cross, and more rarely a double cross: he often carries a basket with loaves, and sometimes has loaves in his hand, in reference to S. John vi. 5, 7.

S. James the Less, surnamed the Just, was author of the Epistle which bears his name. He is called the brother of our Lord, and was the first Bishop of Jerusalem; he is by some supposed to have been styled "the Less" because he was less in stature than S. James the Great, or younger in age. He was martyred in a tumult

in the year 62, being thrown down from the top of the Temple; he was not killed by the fall, but got upon his knees and prayed, and in this posture he was killed by clubs and stones, being in his 96th year. He is always represented with a club of peculiar shape, called a fuller's bat, which is traditionally alleged to have been the instrument of his martyrdom. He may sometimes be distinguished in paintings by his likeness to our Saviour, which the legend says to have been so very striking that Judas was hence obliged to point out our Lord to the soldiers by the kiss with which he betrayed Him. We have been unable to find any churches named specially after S. James the Less; about three hundred and fifty are dedicated in the name of S. James, some of which may be in honour of this saint, but they are generally thought to refer to S. James the Great. S. James the Less is of course always meant when the name is found in conjunction with that of S. Philip, and there are six churches in England having this joint dedication. Norton S. Philip, Somersetshire, has the dedication of S. Philip and All Saints.

May 3. *Invention of the Cross*, A.D. 326. S. Helen, mother of Constantine the Great, undertook a journey into Palestine in 326[1]. On her arrival at Jerusalem, she was inspired with a great desire of finding the identical cross on which Christ had suffered. She ordered the temple of Venus, which profaned the supposed site, to be pulled down, and on digging to a great depth, they

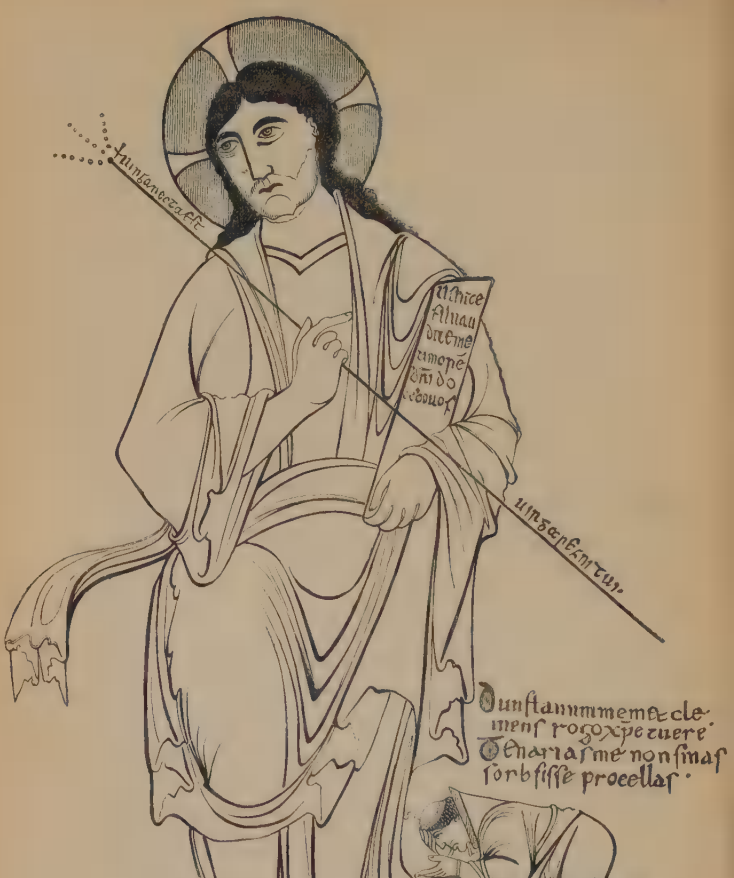
[1] See also Sept. 14th.

discovered three crosses; not knowing which was the cross of our Saviour, the holy Bishop, Macarius, suggested to S. Helen to cause the three crosses to be carried to a lady who was extremely ill: the crosses were singly applied to the patient, who perfectly recovered by the touch of one, the other two having been tried without effect. Other legends say it was a dead person to whom the crosses were applied, the third restoring the body to life. The demand for pieces of this true cross was so great, that in the time of Paulinus (about A.D. 420) much more existed than could have formed many crosses, and the legend adds that it was miraculously increased, and pieces were taken from it without any loss to its substance. Emblem: the cross lifted out of a tomb amidst spectators. In Callot's Images for this day there is a figure of S. Helen with the cross in one hand and nails in the other. In Le Clerc, three crosses are discovered in the ground, and sick and infirm persons are being brought to test the true cross by touching it. Dalling Church, Norfolk, is said to be dedicated in honour of the Invention of the Cross.

MAY 6. *S. John the Evangelist, ante Portam Latinam*, A.D. 75. This day is so named from a very early legend (related by Tertullian and Jerome) that S. John the Evangelist, in his old age, was sent to Rome by Domitian; and there, before the gate called *Porta Latina*, was put into a cauldron of boiling oil, from which he suffered no injury. Previously to this, a cup containing poison had been given him, but he drove the poison out in the shape of a snake or dragon, and drank it unhurt; he was after-

wards banished to the Isle of Patmos. He is occasionally represented outside the gates of a city, in a large cauldron of oil, sometimes with a fire under it. The cup or chalice with the snake is his most usual emblem. This day is still kept as a great festival at S. John's College, Cambridge. (See Dec. 27.)

May 19. *S. Dunstan*, Archbishop of Canterbury, A.D. 988. This celebrated man was born of noble parents near Glastonbury, A.D. 925; he received his education at the monastery of Fleury, in France, where he imbibed that ardent zeal in favour of monastic rule which so distinguished the whole of his life. At the age of 21 he restored the abbey of Glastonbury, over which he presided as first abbot, and was in great favour with the reigning monarch, King Edred, at whose death the kingdom was divided between Edred's two sons, Edwy and Edgar. The romantic story of Edwy and Elgiva, and the subsequent banishment of S. Dunstan, are well known; he was however recalled by Edgar, the brother of Edwy, and made by him successively Bishop of Worcester and London, and finally Archbishop of Canterbury. Here he set himself energetically to work to establish the Benedictine Order throughout this country, and to put down the secular clergy; and many of our most celebrated monastic foundations sprung up under his fostering influence. He presided over the see of Canterbury twenty-seven years, and was a great promoter of ecclesiastical law and discipline. He was not only a great patron of the useful and fine arts, but was also a great proficient in them himself, and his



S. Dunstan at the Feet of Christ.

Facsimile from a Latin and Anglo-Saxon manuscript in the Bodleian Library (Auct. F. iv. 32), said to have been drawn by the hand of the Saint himself.

almost contemporary biographers speak of him as a musician, painter, and architect, as well as so skilful a worker of metals that he made with his own hands many of the church vessels used at Glastonbury. As being the great patron of the monks, he was the object of their especial eulogy, and many wonderful legends are related of him; on the other hand, he was unsparingly attacked by the secular clergy as cruel, ambitious, and despotic. There is a drawing said to be by his own hand in a manuscript preserved in the Bodleian Library, in which he represents himself as kneeling at the feet of the Saviour [m]. The following legend was very popular in the middle ages, and is the one by which he is best known. "The Divell appearing to him on a time in the likenesse of a yong and beautifull woman tempting him to uncleanesse, he tooke up a paire of pinchers that then lay by him and caught the foule beaste by the upper lippe, and soe holding him fast and leading him up and downe his chamber, after divers interrogatories drave him awaye [n]." Other legends say the devil appeared in the form of a pilgrim while the Saint was at work at his furnace, and that the sudden agitation of a vessel of holy water revealing who he was, S. Dunstan seized him by the nose with red-hot tongs. Eighteen churches are named in his honour in England,

[m] A Latin memorandum to the following effect is written at the top of the page by a hand of the end of the twelfth or beginning of the thirteenth century:—"The drawing and writing seen beneath on this page are done by the hand of Saint Dunstan himself."

[n] English Martyrologe, p. 244.

of which six are in Kent and six in Middlesex, the scenes of his episcopal labours. His emblem is a pair of tongs; he is also represented with a harp, upon which he is said to have been a great proficient.

May 26. *S. Augustine*, Abp. of Canterbury, A.D. 604. Was Prior of a monastery at Rome, founded by S. Gregory, who selected him as head of the mission which he sent into England to convert the natives to Christianity. Every one is familiar with the celebrated story, *Non Angli sed Angeli*, which accounts for S. Gregory's interest in behalf of our forefathers. S. Augustine landed on the coast of Kent, and converted King Ethelbert and many of his subjects. He is called the Apostle of England, a title which has reference only to his conversion of the heathen Saxons from whom our country obtained its name; for it is an historical fact, that Christianity had flourished in this island some centuries before the coming of S. Augustine. His mission for the conversion of the idolatrous Saxons, who naturally had not been influenced by the Christian Church existing amongst the people whom they had conquered and dispossessed, became in effect a mission to establish the papal supremacy in a country where it had not been previously acknowledged. In 597 S. Augustine was consecrated "Bishop of the English," and fixed his see at Canterbury, which has ever since been the metropolitan see of England. He died in 604, after consecrating Bishops to London and Rochester, and having laid a firm foundation upon which to build the jurisdiction of the see of Rome over this country. Bede speaks of

S. Dunstan.
Bodleian Library Window.

S. Augustine.
Harl. MSS.

S. Augustine as "the beloved of God;" and Capgrave describes him as "very tall by stature, of a dark complexion, his face beautiful, but withal majestical." There are twenty-nine churches in England dedicated in the name of S. Augustine; possibly some of these may be in the name of the Bishop of Hippo, commemorated on Aug. 28; but there is little doubt the greater part were dedicated in honour of S. Augustine of Canterbury, especially as there are five so named in the county of Kent, the scene of his earliest labours.

MAY 27. *Venerable Bede*, A.D. 735. S. Bede, born at Jarrow, in Northumberland, A.D. 673, is said to have been a prodigy of learning and piety, to have surpassed S. Gregory in learning and eloquence, and to have expired dictating the last words of a translation of S. John's Gospel[o]. His learning and piety gained him the surname of "Venerable," (a title by which he was distinguished at a council held at Aix-la-Chapelle a century after his death,) though the legend is, that when his scholars wished to put a title upon his tombstone, one of them wrote

Hac sunt in fossa
Bedæ ossa,

leaving a blank before the word *ossa*, as not being able at the moment to think of any suitable epithet. While vainly seeking for a fit word he fell asleep, and when he awoke he found his verse filled up by some angelic hand, which had inserted the word *venerabilis* in the vacant

[o] See Churton's Early English Church, pp. 150—152.

space [p]. Most of his works, which are very valuable, are still extant; his "Ecclesiastical History" is the only authentic record of the early English Church which we possess.

[p] Capgrave's *Nova Legenda Angliæ;* where two other legendary accounts of the miraculous origin of the name are also mentioned. An entirely different epitaph (in four lines) is given by William of Malmesbury, who, while strongly condemning the poverty of the inscription which he records, makes no allusion to the legend in the text and its simpler memorial.

JUNE.

JUNE 1. *S. Nicomede*, Priest and Martyr, A.D. 90, was scholar to S. Peter, and was discovered to be a Christian by his burying Felicula, a virgin martyr, with Christian rites at the peril of his life. He was beaten to death with leaden plummets, or, as other accounts say, with a spiked club, for refusing to sacrifice to the gods, in the reign of Domitian. He is represented as a priest with a spiked club in his hand.

JUNE 5. *S. Boniface*, Bishop and Martyr, A.D. 755. S. Winfred, afterwards called Boniface, was born at Crediton, or Kirton, in Devonshire, about 680, and was brought up at the abbey of Nutshale, or Nuicelle [q], near Winchester: from his infancy he evinced great sentiments of piety, and a strong desire to preach the Gospel to the heathen inhabitants of Germany. With this end in view he made a journey to Rome and obtained the sanction of Pope Gregory II. to proceed as a missionary to Germany, where he converted several nations and founded many monasteries; he is called the Apostle of Germany, and was made first Bishop of Mentz in the year 745. Having thus spent his life, he suffered martyrdom near Utrecht, in his 75th year. With him were martyred fifty-two

[q] The locality of the abbey which is thus named by the biographers of Boniface is not now easy to be ascertained. Possibly it may have been situated at Nutshalling, or Nursling, in Hampshire, but there does not appear to be any record of a monastic foundation having existed in that place.

companions. The churches of Bunbury, Cheshire, and Bonchurch, in the Isle of Wight, are named in his honour. He is represented in full episcopal costume, hewing down an oak, or with an oak-tree prostrate at his feet, having gained a large accession of converts by boldly cutting down a tree of immense size held in superstitious veneration by the people, and called the Oak of Jupiter. He is sometimes drawn with a scourge, and very frequently with a book pierced through with a sword.

JUNE 11. *S. Barnabas*, Apostle, though not one of the twelve chosen by Christ, is nevertheless styled an Apostle by the primitive Fathers and by S. Luke[r]; he was by origin of the tribe of Levi, and called Joses. Besides his labours as recorded in the Acts of the Apostles, he is believed to have preached at Milan, of which place his legend says he was the first Bishop. After a life spent in preaching the Gospel, S. Barnabas suffered many torments, and was stoned to death at Salamis in Cyprus. His remains were found near that city with a copy of the Gospel of S. Matthew in Hebrew laid on them. He is said always to have carried about with him a copy of this Gospel, written by the Evangelist himself, from which he preached, and which healed all sick or diseased persons who touched it. He is therefore generally represented carrying this Gospel in one hand, while in the other he frequently bears the missionary staff; sometimes he carries a stone. His emblem in the Clog Almanacks is a rake, probably from some tradition (which we have been unable to find) relative to his martyrdom. Seven churches are

[r] Acts xiv. 14.

S. Barnabas.

S. Alban.

S. John Baptist.

S. Peter.

named in his honour in England. His day was anciently a great feast among English people; it was the longest day according to the old style.

JUNE 17. *S. Alban*, A.D. 303. S. Alban was protomartyr (i.e. the first Christian martyr) of England, and suffered in 303. He was converted to Christianity by Amphibalus, a priest of Caerleon, in Monmouthshire, who, flying from persecution, was hospitably entertained and sheltered by S. Alban at Verulam, in Hertfordshire, now called from him S. Alban's. Amphibalus, being closely pursued, made his escape dressed in S. Alban's clothes. This, however, being soon discovered, exposed S. Alban to the fury of the pagans, and our Saint, refusing to perform sacrifice to their gods, was first miserably tortured and then beheaded. Upon the spot where he suffered martyrdom, Bede (i. ch. 7) says "a church was built of wonderful workmanship," and upon the site of this was afterwards erected the great Benedictine Abbey of S. Alban's, the abbot of which had precedence over all others on account of its Patron Saint being the first saint and martyr of this country. He is represented with a youthful countenance, having a sword in his right hand and a cross in the left. Nine churches are dedicated in his honour in England.

JUNE 20. *Translation of S. Edward*, King and Martyr, A.D. 980. This King being barbarously murdered by his mother-in-law, at Corfe Castle, was first buried at Wareham, without any solemnity, [see March 18,] but after two years his body (having been found fresh and entire as when first interred) was on this day translated by

Ælfhere, ealdorman of Mercia, to Shaftesbury, and there interred with great pomp. According to the legend the Saint appeared to Ælfhere in a dream, and ordered him to take measures for the removal of his body. It is said to have been re-translated to Glastonbury, A.D. 1001.

JUNE 24. *Nativity of S. John the Baptist.* S. Augustine observes that the Church usually celebrates the festivals of saints on the day of their death, but that the feast of S. John the Baptist is excepted from this rule, because this Saint was sanctified in his mother's womb. Nothing further is known of him beyond what the narrative in the Gospel tells us.

He is represented with a loose mantle and long wand, surmounted by a cross: and a lamb is generally at his feet, or crouching, or impressed upon a book in his hand, or on his hand without a book. Frequently his mantle is formed of skins, or he has "a girdle of a skin about his loins," (Mark i. 6,) and a small pennon is twined round the cross, with the words *Ecce Agnus Dei* upon it; sometimes the cross is altogether omitted. On the Clog Almanacks his emblem is a sword, in allusion to his death. Next to the Blessed Virgin, S. Peter, S. Andrew, and S. Michael, he is the most popular saint in England, upwards of three hundred and ninety churches being dedicated in his name.

JUNE 29. *S. Peter*, Apostle, A.D. 68. S. Peter the

Apostle was the son of Jonas and brother of S. Andrew. After the period at which his history closes in the Acts of the Apostles, he preached the Gospel at Antioch and other places, and seems finally

PLATE XIII.

to have settled at Rome, where he held the chief position in the Church. Here with S. Paul he overthrew the wicked arts of Simon Magus the sorcerer, and by so doing drew down the resentment of Nero, by whom these two great Apostles were martyred on the same day. S. Paul being a Roman citizen suffered by the more honourable death of decapitation; but S. Peter was allowed no such privilege, and was condemned to crucifixion, and at his own request he was crucified with his head downwards, not deeming himself worthy to suffer in the same position as his Saviour; most probably about A.D. 68. Emblems: The keys; (rarely one, except in the very earliest representations; most generally two, and occasionally three; they are said to symbolize the keys of heaven, earth and hell;) sometimes he is represented as Pope, with the tiara and triple cross; sometimes he carries an inverted cross; occasionally, not often, he has a cock near him, in allusion to his fall. On Bakewell font he is represented holding a church, and occasionally he carries a fish, in reference to his original occupation. There is a general impression that S. Peter may usually be distinguished by certain conventional features, which since an early period are sometimes found assigned to him; but after a careful examination of numerous mediæval examples, we are able to state that this traditional face forms rather the exception than the rule, and is by no means so general as is supposed. A family likeness may sometimes be traced, in representations of the twelve Apostles, between S. Peter and his brother S. Andrew. For the reasons mentioned in the account of S. Paul, the early Christians appear

always to have associated S. Peter and S. Paul together in their minds; and the heads of these two Apostles together are the most frequent of any that we find at this early period; next to these perhaps are S. Anne, (the mother of the Blessed Virgin,) S. Agnes, and S. Joseph. S. Peter, as the "Prince of the Apostles," holds in English dedications the next place of honour to S. Mary and All Saints. Upwards of eight hundred and thirty churches are dedicated in his sole honour, two hundred and thirty to him conjointly with S. Paul, and ten in connection with some other saint, making probably about eleven hundred in all: this number far exceeds that of any other saint, with the exception of the two dedications above-mentioned, the nearest being S. Michael and S. Andrew, who have each about six hundred churches.

S. Martin.

S. Swithun.

JULY.

JULY 2. *Visitation of the Virgin Mary.*

This festival was instituted by Pope Urban VI., towards the close of the fourteenth century, in commemoration of the journey which the Virgin Mary took into the mountains of Judæa, in order to visit the mother of S. John the Baptist[s]. Its general observance was enjoined by the Council of Basle in 1441.

JULY 4. *Translation of* the relics of *S. Martin*[t], from his more humble burial-place to his celebrated cathedral at Tours, A.D. 482. The ordination of this holy man is also commemorated on this day.

JULY 15. *S. Swithun*, Bishop of Winchester, (Translation of,) A.D. 971. S. Swithin (in the Saxon, Swithun) was of noble parentage, and passed his youth in the study of grammar, philosophy, and the Scriptures. He received his clerical tonsure and put on the monastic habit in the monastery at Winchester; and was subsequently promoted to holy orders by Helmstan, Bishop of Winchester, at whose death, in 852, King Ethelwolf granted him the see. He was Chancellor under Kings Egbert and Ethelwolf, and one of the instructors of Alfred the Great, whom he accompanied when he went to Rome to be confirmed. He presided over the see of Winchester for eleven years with

[s] S. Luke i. 39, 40.

[t] See Nov. 11.

great holiness and humility. It was at his suggestion that King Ethelwolf bestowed on the Church the tithe or tenth part of all his lands in the kingdom. He died on July 2, A.D. 862, and was buried, according to his request, in a humble place outside the cathedral, where the feet of the passers-by might tread and the rain of heaven fall. According to the common legend the monks afterwards tried to remove his bones to a more honourable tomb, but it rained so incessantly for forty days, that, taking such a visitation as a mark of the Saint's displeasure, they were obliged to desist, and allow his remains to continue in their humble resting-place. This is the origin of the popular belief relative to rain on S. Swithun's day. The story, however, while it "cannot be traced to any ancient source[u]," is not corroborated by historic record, for in 971 the translation of his relics to a shrine of gold and silver inside the church was accomplished on this day, by S. Athelwold. In 1094 the relics were re-translated to the new cathedral of Winchester, which had just been erected by Bp. Walkelin. Fifty-one churches are named in his sole honour in England; and Yelford, Oxfordshire, in honour of SS. Nicholas and Swithun. His emblem in the Clog Almanacks is a shower of rain.

JULY 20. *S. Margaret*, Virgin and Martyr, A.D. 278. The legend of S. Margaret is probably one of the oldest, as it was one of the most popular, of the Middle Ages. She was the daughter of Theodosius, a pagan priest of Antioch, and when very young was sent, on account of her weakly state, to be brought up in the country, and her nurse being

[u] Rev. J. Earle's Life of S. Swithun, 1861, p. 53.

a Christian educated her young charge in her own faith. Olybrius, the Roman governor of the district, being captivated by her beauty, wished to marry her, but Margaret resolutely rejected his offers, and declared herself a Christian, to the horror of all her relatives. In order to overcome her determination, Olybrius submitted her to the most dreadful tortures, but as she still continued inflexible, she was thrown into a deep dungeon. Here the devil appeared to her in the form of a hideous dragon, and endeavoured to frighten her from her faith, but she advanced against him with a cross she had in her hand and effectually overcame him. Another form of the legend is, that the dragon swallowed her up, but that directly afterwards she burst out of him unhurt. She still refused to deny her faith, and her constancy under so much suffering having been the means of converting thousands, she was then beheaded. She is most frequently represented standing upon a dragon, and piercing it with a long cross. Often in the other hand she holds a book, and frequently a palm-branch, and is almost invariably crowned as a martyr. She sometimes is seen rising out of the body of the dragon, part of her robe being visible in its mouth, to shew she had just been swallowed; more rarely she has a dragon chained to her feet. S. Margaret's great popularity in this country is shewn by her festival-service being generally found in MSS. of the Hours with but few besides of other saints, and also by two hundred and thirty-eight churches having been named in her sole honour; three are named conjointly to the Blessed Virgin and S. Margaret, one to SS. Margaret and Stephen, and one to SS. John and Mar-

garet, and one to S. Margaret and All Saints. This popularity may be accounted for in some measure from her being considered the Patron Saint against the pains of child-birth, in allusion to her deliverance from the womb of the dragon. It is also possible that some of these dedications may belong to S. Margaret the Queen of Scotland. Certain it is, however, that next to the more popular dedications to Scripture saints, dedications to S. Margaret come *third* on the list, following those to S. Nicholas, which number about three hundred and eighty, and those to S. Laurence, two hundred and fifty. The next in order are S. George, who has about one hundred and seventy, and S. Martin, about one hundred and sixty-five.

July 22. *S. Mary Magdalene*, A.D. 68. This day was retained to the memory of S. Mary Magdalene, in the First Book of Common Prayer of King Edward the Sixth, where there are Collect, Epistle, and Gospel for the day, the Gospel being from S. Luke vii. 36, to the end of the chapter; but the identity of the woman here spoken of with S. Mary Magdalene being doubtful, the particular service was omitted in King Edward's Second Book. There are various opinions upon this point, viz., whether the "woman who was a sinner," (Luke vii.,) Mary the sister of Lazarus, and Mary Magdalene are to be distinguished from each other or not; a general opinion, since S. Gregory wrote about her, is that, if not all three, at any rate the first and last are identical. Nothing certain is known of S. Mary Magdalene beyond what is recorded in Holy Writ; but she is generally supposed to have dwelt at Ephesus with the Blessed Virgin and S. John after our Lord's Ascension.

S. Margaret.

S. Mary Magdalene.

S. Anne.

S. James major.

She is much honoured in the Greek Church as having been the first witness of the Resurrection, and ranks highest among holy women, (as S. Peter among the Apostles,) immediately after the Blessed Mother of our Lord. One legend represents her to have retired to a cave near Marseilles, where for thirty years she continually wept for her past life, while angels daily ministered to her. About a hundred and fifty churches in England are dedicated in her hame. She is a favourite subject with the early painters, and is generally represented as carrying a vase, or peculiarly shaped box of ointment; sometimes it stands at her feet, and rarely it is carried by an angel near her; she has long golden hair flowing down her shoulders. She is sometimes drawn as a penitent in a cave, kneeling before a death's head and cross; sometimes embracing the foot of a large cross; and frequently as being carried by an angel or angels to heaven, covered with her long hair, (beautifully figurative of her long and deep penitence,) having obtained the forgiveness of her sins; but in all these representations the "alabaster box" is seldom omitted, and it is therefore her most distinguishing emblem.

JULY 25. *S. James the Apostle*, A.D. 44.

Called the Great, either because he was much older than the other James, or because our Lord conferred upon him some peculiar honours and favours, he being one of the three disciples whom our Saviour admitted to the more intimate transactions of His life. He was the brother of S. John the Evangelist, by birth a Galilean, and by occupation a fisherman. How S. James was employed

in preaching and promoting the Gospel after Christ's ascension, we have no account. He was apprehended and beheaded at Jerusalem, by order of Herod the Great, a little before Easter, about fourteen years after the death of our Lord, and was the first of the Apostles who obtained the crown of martyrdom. He is usually represented as a pilgrim with a staff, scrip, and wallet, and an escallop shell in his hat, or carried in his hand. He is the Patron Saint of Spain, and many wonderful legends are told of him under the name of S. James, or Santiago, of Compostella. In Spanish pictures he is represented on a white horse, his harness being studded with escallop shells, in allusion to the legend that he appeared at the head of the Spanish army to help them against the Moors. Occasionally he is represented with a sword, the instrument of his martyrdom. In England about three hundred and sixty churches are dedicated in his name; some of these may be meant for S. James the Less, although not so specified.

July 26. *S. Anne, Mother of the Virgin Mary.* S. Joachim and S. Anne, the parents of the Blessed Virgin, have been honoured in the Church from a very early period; and though history, like the New Testament, is silent as to their lives and acts, S. Anne especially was much venerated in mediæval times; a magnificent church was built to her honour at Constantinople, about the year 550, and her body was brought there from Palestine in 710. On the tombs of the early Christians in the catacombs at Rome, the figure of S. Anne is of frequent occurrence, and is commonly distinguished by her

name: she is usually represented with her arms extended in the attitude of prayer, this being the custom of the early Christians, according to Tertullian and S. Ambrose: she is also frequently accompanied by a dove, with a ring or crown in its beak. In later times she is represented (as in our engraving) with a book in her hand teaching the Blessed Virgin to read, sometimes with S. Joachim standing by, her finger usually pointing to the words *Radix Jesse floruit:* as, for instance, on the tomb of Henry VII. in the east window of the chapel of Haddon Hall, in the Bedford missal, &c. This is also the representation given in Le Clerc's Almanack. There are twenty-three churches dedicated in her honour in England: and one in London is dedicated to SS. Anne and Agnes conjointly.

AUGUST.

August 1. *Lammas Day.* The term Lammas Day is said to be a corruption of the Saxon word Hlaſmæſſe, or Loaf-mass, the first bread from the new wheat having been on this day offered in a loaf at the Mass. The observance of the day can be traced back to a very ancient British custom of celebrating the gifts of Ceres, or the produce of the earth; which in Christian times became a thanksgiving to God for the first-fruits of the harvest.

August 6. *Transfiguration of Christ* on Mount Tabor, in the presence of S. Peter, S. James, and S. John. The observance of this festival was established in the Church of Rome by Pope Calixtus III. in 1456, but it had been previously observed in the Greek Church from about the sixth century.

August 7. *Name of Jesus.* The early Christians made constant use of a variety of monograms of the name of Christ; it is probable that these, with other symbols, were originally used to distinguish each other in the times of persecution and concealment. One of these monograms was adopted by the Emperor Constantine, and displayed on his standard [x]. Another very common one is IHS. or IHC. forming the first three letters of the name of Jesus in Greek; this is of very frequent occurrence on sacred embroidery, vessels or ornaments, and is also often met with

[x] See Early Christian Symbols in the Appendix.

in churches on dripstone terminations, fonts, corbels, &c. They are all evidently of Greek, rather than of Latin origin, and their use continues to be more frequent in the Eastern than in the Western Church. The fish is also well known as an emblem of the name of Jesus, from the Greek word ΙΧΘΥΣ (signifying *a fish*) containing the initials of His name and titles, and the favourite form called *Vesica Piscis* is constantly met with in mediæval decorations, &c.

The dedication of the 7th of August to the Name of our Blessed Lord was introduced into our Church Calendar at the Reformation from the Office Books of the Sarum Use; in the Roman Church the Feast of the Name of Jesus is now observed on the Second Sunday after Epiphany. (See "Notes and Queries," 3rd Ser., ii. 139.)

AUGUST 10. *S. Laurence*, Deacon and Martyr, A.D. 258. S. Laurence was by birth a Spaniard, and as being Archdeacon to Pope Sixtus II., was Treasurer of the Church at Rome. When that Bishop was killed by the soldiers of the Emperor Valerian, S. Laurence, because he refused to deliver up the Church treasures, was laid upon a gridiron and broiled to death over a fire.

Emblems: a book and gridiron, or iron bed, frequently very small and carried in the hand (as in the illustration), or suspended from the neck; sometimes also he carries a bag, in allusion to the treasure in his custody. He is always represented in the dress of a deacon, and as a young man.

This Saint has ever been famous throughout all Christendom, his heroic firmness and constancy under intense suffering having caused him to be much honoured in

mediæval days. In England he is one of the most popular saints, about two hundred and fifty churches being dedicated in his name. one to SS. George and Laurence, and one to S. Laurence and All Saints, and one to SS. Mary and Laurence. The celebrated palace of the Escurial in Spain is dedicated in honour of this Saint.

August 24. *S. Bartholomew* the Apostle, son of Tolmai, a family mentioned by Josephus: other accounts add that he was the son of a husbandman. He preached the Gospel in Armenia, converted the Lycaonians, and afterwards visited the extreme confines of India. Some authors assert that he was crucified, like S. Peter, with his head downwards; others, however, with more probability, say that he was flayed alive by order of Astyages, King of Armenia. Many have supposed him to be the same as Nathanael, since the Evangelists who mention Bartholomew say nothing of Nathanael, and S. John, who mentions Nathanael, takes no notice of Bartholomew.

Emblem: a knife of peculiar shape, like a butcher's or flaying knife; sometimes he carries on his arm the skin of a man with the face attached to it, and frequently he has in one hand the Gospel of S. Matthew. More than one hundred and fifty churches in England are named in his honour. S. Bartholomew was the Patron Saint of the celebrated S. Guthlac, and therefore Croyland Abbey was dedicated in the joint honour of SS. Bartholomew and Guthlac. A curious custom connected with this dedication formerly prevailed at that abbey, of presenting on this day (Aug. 24) small knives to all comers to the

S. Laurence.
From Painted Glass, Nettlestead Church, Kent.

S. Augustine of Hippo.
From an Illuminated MS.

S. Bartholomew.
Winchester Glass.

monastery[y]. In Callot's Images the Saint is represented as tied to a wide cross.

AUGUST 28. *S. Augustine*, Bishop of Hippo, A.D. 430, was born at Tagaste, a town in Numidia, in the year 354; his mother Monica was an earnest Christian, but his father was a pagan. He was possessed of great talent, but in his youth was of a very restless disposition and a great votary of pleasure. He early applied himself to the study of public literature, and became professor of philosophy and rhetoric, first at Rome and afterwards at Milan. At the latter city he was thrown in the way of S. Ambrose, who was at that time Bishop of Milan, by whom he was converted and baptized; the Hymn, called *Te Deum*, which after the lapse of 1400 years still retains the foremost place among our Church hymns, is said by some to have been composed by S. Ambrose and recited upon this occasion. After diligently studying theology (in which he was aided by S. Ambrose, with whom he contracted an intimate friendship) he was ordained priest, and then returned to his native country, where shortly afterwards he was chosen Bishop of Hippo, over which see he presided for thirty-five years, never accepting any higher dignity or consenting to leave his flock. He died there during the siege of the city by the Vandals, in his seventy-seventh year. He was distinguished for his virtues, his zeal, and his immense learning and industry; he was one of the most voluminous of the Fathers, and his writings are considered invaluable to this day. His emblem is generally a heart, which he carries in his hand, sometimes

[y] *Vist. Croyl. Continuatio*, in Fulman's *Rerum Anglicarum Scriptores*, p. 560.

burning, sometimes transfixed with arrows; occasionally it is seen in the air, beside him: this emblem is supposed either to refer to the burning zeal and love displayed in his writings in the cause of the Christian Faith, or to the deep earnestness of his repentance; he is sometimes accompanied by an eagle, either as signifying the presence of the Holy Spirit, or in reference to his being regarded as the patron of theologians. But he is most generally represented with a child or Infant Jesus by his side, holding a shell or spoon, and sometimes filling a hole with water from it; this is in allusion to the following vision, which he himself relates as having occurred to him. While he was walking one day on the sea-shore, meditating on the mystery of the Blessed Trinity, he saw a child filling a hole in the sand with water baled out of the sea in a shell; in answer to an enquiry from the Saint, the child replied, "I wish to empty the sea into this hole;" and when the Saint replied, "Child, it is impossible," he said, "Not more impossible than to comprehend that upon which you are now meditating," and immediately vanished.

There are twenty-nine churches dedicated under this name in England, but the greater part of these probably belong to S. Augustine of Canterbury.

August 29. *S. John the Baptist*, beheaded. Durandus says this feast was formerly called *Festum Collectionis S. Johannis Baptistæ*, or the Feast of gathering up S. John the Baptist's relics; and afterwards by corruption, *Festum decollationis*, the feast of his beheading. (Wheatly.)

SEPTEMBER.

SEPTEMBER 1. *S. Giles*, Abbot, A.D. 720—725, called in Latin Ægidius, was by birth an Athenian, of noble extraction, who by his miracles and sanctity so attracted the notice of his countrymen, that to avoid the honours they paid him he fled into France, where he lived in retirement as a hermit in a cave, and was supported by the milk of a hind in the forest. He is said to have been discovered in his retirement by the King of France, who, when hunting, chased the hind to his hermitage, where it had sought for shelter at his feet. The King afterwards built a monastery on the site of his hermitage, and made him the abbot. He died probably between the years 720—725, and was buried in his own abbey. Other versions of the legend say that he would not leave his cave, and died there in solitude. S. Giles is esteemed the patron of cripples, from his refusing to be cured of an accidental lameness, in order that he might be enabled to mortify himself the more completely. S. Giles's, Cripplegate, is dedicated to this Saint; and before the Conquest, this neighbourhood was a rendezvous for cripples and beggars, who were accustomed to solicit charity at this entrance of London. In Oxford, Cambridge, and many other places, a church at the outskirts of the town is also dedicated to this Saint, the situation having reference to his supposed love of solitude.

Every county in England, except Westmoreland and Cumberland, has churches named in his honour, amounting in all to one hundred and forty-six, and Werrington in Devon is named after SS. Martin and Giles conjointly.

He is usually represented with a crosier, and a hind (as in the accompanying woodcut) fawning on him, with its head or fore-feet in his lap, sometimes having its neck pierced with an arrow. In Callot's Images, the hind is by his side, and an arrow has pierced the Saint's thigh; other representations have the arrow in his breast.

SEPTEMBER 7. *S. Enurchus*, or *Evurtius*, Bishop, probably about A.D. 340. Being sent by the Church at Rome into France about redeeming some captives, at the time when the people of Orleans were electing a bishop, a dove alighted twice upon his head, which being taken by the people for a sign of his great sanctity, they immediately chose him bishop. Many miracles are recorded of him, among the rest that in laying the foundation of his church of Holy Cross, he directed the workmen where to dig, and they found a pot of gold sufficient to pay the expenses of the building. He was Bishop of Orleans more than twenty years.

Emblem, a dove alighting on his head.

SEPTEMBER 8. *Nativity of the Virgin Mary.* A concert of angels is said to have been heard in the air to solemnize this day as her birthday. The festival was appointed by Pope Servius about A.D. 695.

In Le Clerc's Almanack the concert of angels is represented as taking place at her nativity; the angels are also strewing flowers.

S. Giles.
From Painted Glass, Sandringham Church, Norfolk.

✝ SEPTEMBER 14. *Holy Cross Day.* On the spot where S. Helen found the Holy Cross, (see May 3,) Constantine reared a magnificent church, or Basilica, which was consecrated on Sept. 13, A.D. 335. The following day being Sunday, the Holy Cross was elevated on high for the veneration of the people. This ceremony, and the miraculous appearance of the Cross to Constantine, gave the first occasion to this festival, which was celebrated under the title of the Exaltation of the Cross, on the 14th of September, both by Greeks and Latins, as early as in the fifth and sixth centuries. The recovery of this Holy Rood from the hands of Chosroes, King of Persia, by the Emperor Heraclius, in the seventh century, was celebrated on the same day. One hundred and six churches in England are named in honour of this festival, some under the designation of the Holy Rood, and several under the corruption of S. Cross. Two have the joint dedication of S. Mary and Holy Cross, and one SS. Cross and Faith.

In Le Clerc's Almanack on this day a procession of priests bearing the cross is represented as coming out of the gate of the city.

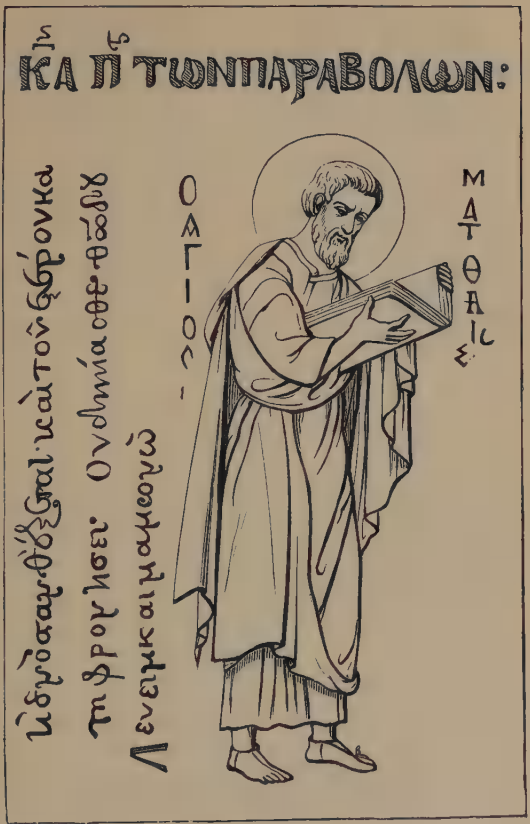
SEPTEMBER 17. *S. Lambert,* A.D. 709. Was a native, and afterwards Bishop, of Maestricht. After being made Bishop he was forced into exile, and remained absent for seven years, but was recalled in 677, and governed his see with much energy and piety for a long period after. Two brothers having plundered the church of Maestricht, were slain, unknown to S. Lambert, by some of his relations, and their kinsmen, to revenge their death, en-

tered the Bishop's house and murdered all they met, one of them killing the Bishop himself, by throwing at him a dart or javelin. Other accounts ascribe his murder to his boldness in reproving the King's grandson for his immoralities.

He is usually represented in full episcopal dress, with a lance or dart in his hand, or at his feet; and as a martyr he sometimes has the palm-branch: in Callot's Images, two ruffians are represented piercing him with spears. The churches of Burnaston, in Yorkshire, and of Stonham Aspal, in Suffolk, are named in his honour.

SEPTEMBER 21. *S. Matthew*, Apostle and Evangelist. Was the son of Alphæus, a Jew, of the tribe of Issachar, and by profession a publican, or gatherer of taxes for the Romans, an office peculiarly odious among the Jews. We have no authentic history of his life after the Ascension, and the legendary accounts of the time, place, and mode of his death vary very much. He wrote his Gospel (which was probably the first written of the four[z]) to satisfy the converts of Palestine, and went to preach the faith to the heathen nations of Egypt and Ethiopia. S. Paulinus mentions that he ended his course in Parthia, and Venantius Fortunatus relates that he suffered martyrdom at Nadabar, a city in those parts; while the earlier tradition in the Eastern Church is that he died in peace. His evangelistic symbol is an angel, either alone, or standing by him while he is writing his Gospel. He

[z] The early testimony for St. Matthew's priority among the Evangelists appears to be strong, but Dr. Burton supposes his Gospel to be third in point of time, and conjectures that it may have been written about A.D. 66.

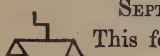


S. Matthew.

From a MS. of the 10th century.

is also represented with a purse or money-box, in allusion to his calling; sometimes with a spear or axe, a carpenter's rule or square. About thirty churches in England are named in his honour. The illustration here given is taken from a MS. of the tenth century, quoted by Montfaucon in his *Paléographie Grecque*, p. 280. It is now in the Imperial Library, Paris, No. 3,424. It consists of 390 pp., containing the four books of the Evangelists; at the commencement of each the figure of the Evangelist is painted on a gold ground with a border of blue and gold. Above the head of the Saint is a specimen of the capital letters, at the side one of the cursive writing, carefully traced from the originals.

SEPTEMBER 26. *S. Cyprian*, Archbishop, A.D. 258. Archbishop of his native city, Carthage. As a Father he is highly esteemed for his writings, which are of great importance in questions of Church discipline, unity, and government. He was beheaded outside the city of Carthage, during the persecution of Valerian. The Church of Chaddesley, in Worcestershire, is named after him. He is represented in episcopal robes, with a sword in one hand, and sometimes a book in the other. The S. Cyprian commemorated in the Church of Rome on this day is S. Cyprian of Antioch, a converted magician. S. Cyprian of Carthage is honoured in that Church on Sept. 16.



SEPTEMBER 29. *S. Michael and All Angels.* This festival of S. Michael and the Holy Angels has been kept with great solemnity on the 29th of September ever since the fifth century, and was certainly celebrated in Apuleia in 493. It was retained in

the Anglican Church at the Reformation, to bring before her members the benefits conferred by the ministry of Angels, and to express thankfulness to God for the same. S. Michael is specially commemorated from being recorded in Scripture as an Angel of great power and dignity, as presiding and watching over the Church of God with a particular vigilance and application, (Dan. x. 13, and xii. 1,) and triumphing over the Devil[a], (Jude 9; Rev. xii. 7). He is, therefore, peculiarly regarded as the Patron Saint of the Church militant. He is said to have appeared to S. Aubert, Bishop of Avranches, A.D. 708, and to have commanded him to erect a church in his honour on what is now called Mont S. Michael, in Normandy. The Bishop obeyed, and, as it became a very popular place for pilgrimages, the honour paid to S. Michael in France very much increased. From thence it extended to England at the Conquest, and especially prevailed in the counties nearest the French coast, where many churches built upon lofty eminences, in imitation of the position of Mont S. Michael, may be found; as S. Michael's Mount, Cornwall; S. Michael's Chapel, near Torquay; the Church of Brent Tor, near Tavistock; and at Abbotsbury, Dorsetshire. The office of weighing the souls of the good and bad against each other was assigned to the Archangel Michael, who is so represented on the tower of Glastonbury, on the tomb of Henry VII., on numerous fresco paintings on the walls of churches, &c.

He is usually represented as an Angel with a spear in one hand and with a cross on his forehead, or with

[a] Wheatly, c. v. sect. 4 and 28.

8. Michael.
From a MS. in the Bodleian Library.

8. Jerome.
From the Venice edition of his Works.

a thunderbolt and a flaming sword to withstand the power of evil angels, or carrying a shield or banner charged with a cross: at other times, in armour, with a cross, or scales weighing souls, the devil being often represented in one scale, and several human figures (for souls) in the other. In the Golden Legend he is in armour, winged, in one hand holding a sword in the posture of striking, in the other a cross bottonée. In Callot's Images he is represented winged, trampling on the dragon, and piercing him with the spear which he holds in his left hand; in his right he has a pair of scales. In Italian pictures S. Michael is always represented fully armed in his combat with the devil or dragon; but the German paintings, which are generally of a higher order, represent him without defensive armour, and with only a cross in his hand, allegorical of the power of the cross over evil. In the Clog Almanack his emblem is a pair of scales; and in Le Clerc's Almanack he is represented at the head of the heavenly host with his spear in his hand, expelling Satan and the fallen angels from heaven.

According to S. Dionysius (called the Areopagite) and other theologians, there are three great divisions of Angels, each division consisting of three orders, or choirs, thus making nine in all. These are very variously represented, and to many of them we do not think that there is any definite or distinctive attribute; those that we have met withwe have been enabled to distinguish rather by their accompanying scrolls than by any conventional symbol. The following is a list of the divisions and choirs, with

such emblems as we have been able to find, which are by no means to be considered discriminative.

I. Councillors of the Most High, who consist of

1. *Seraphim.* Generally represented covered all over with eyes.
2. *Cherubim.* Represented with six wings[b], and generally standing on wheels, as recorded in the visions of Ezekiel. Sometimes they carry an open book.

These two orders ever stand adoring and praising in the presence of God.

3. *Thrones.* Support the seat of the Almighty, and are represented carrying a throne or tower.

II. Governors, who rule the stars and regulate the universe.

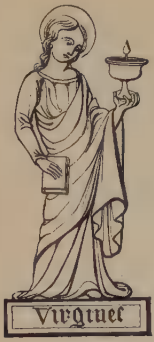
4. *Dominations,* with a sword, triple crown, and sceptre, or with an orb and cross.
5. *Virtues,* in complete armour, carrying a crown and censer, or pennon and battle-axe.
6. *Powers,* chaining or scourging devils, or holding a baton.

III. Messengers of God's will.

7. *Princedoms, or principalities,* holding a lily, or in complete armour, with pennons.
8. *Archangels*[c], consisting of S. Michael, (see *supra;*) S. Raphael, who appeared to Tobias, and is represented generally with a pilgrim's staff; S. Gabriel,

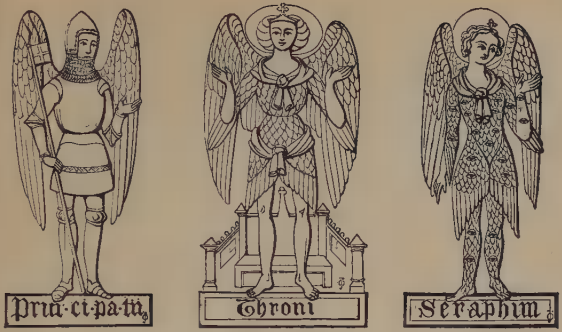
[b] Isaiah vi. 2.

[c] For further information on the mediæval legends respecting the Archangels, see C. Stengelius, *Historia S. Michaelis, S. Gabrielis, et S. Raphaelis,* 18mo., Augsburgh, 1629, with the curious engravings.



From Painted Glass, New College Chapel, Oxford.

From Painted Glass, New College Chapel, Oxford.



From Painted Glass, New College Chapel, Oxford.

New College.

Seraph.

Cædmon MS.
10th century.

Cherub.

Merton College
Antechapel, Oxford.

the angel of the Annunciation; and S. Uriel, who appeared to Esdras[d]. When not represented in their individual characters, they are drawn with complete armour, holding swords with the points upwards, and sometimes with trumpets.

9. *Angels:* generally carry a wand, but are variously represented according to the particular message or duty they are supposed to be upon.

The first division keep around the Throne, and derive their light and glory from the Most High, from whence they reflect it to the second division, who reflect it to the third, who are the appointed messengers of God, and guardians of man, and the universe, and therefore reflect it thither.

Our illustrations are from a beautiful series in the windows of New College Chapel, Oxford. As they are probably the most complete set existing in this country, we give a detailed account of them.

The windows of the chapel and antechapel of New College present a series of the nine choirs of angels. They, with the virgins, occupy the upper lights of the five windows of the north side of the chapel, and a part of those in the antechapel.

Each window has one choir, and there are six figures in each window-head. The two uppermost have in every case their names underneath, but the others are without.

Commencing with the first north window next the east, they occur in the following order:—

1. Virgins, *Virgines*. Female figures, having a nimbus, and each holding a lamp trimmed and burning.

2. Angels, *Angeli*. A figure with four wings on the shoulders,

[d] 2 Esdras iv. 1.

and shorter ones rising from the hips and covering the thighs, and the body is feathered. He has a scarf on the shoulders, which is tied in front, and another round the loins, which covers the springing of the lower wings. He is barefooted, and carries a staff in his hand.

3. ARCHANGELS, Archangeli. Is similar to the angel, except that he carries a trumpet, and has only one pair of wings on his shoulders, but his arms are winged from the elbows.

4. VIRTUES, Virtutes. A figure bare-headed, but in plate armour, carrying in one hand a pennon charged with a cross, and in the other a battle-axe. He has the lower wings and the scarf round his neck, as in the last, but only one pair of wings on his shoulders.

5. POWERS, Potestates. A figure in plate armour, with a helmet or skull-cap on his head, and a baton in his hand. He wears a bauldric, and a tippet of ermine or fur. He has two pairs of wings on his shoulders, but has not the wings on his thighs.

NORTH WINDOWS OF ANTECHAPEL.

6. DOMINATIONS, Dna·cio·nes. A crowned figure holding in one hand a sceptre and in the other a sword. He is dressed in a close robe, reaching to his knees, and wears a tippet like the last, and shoes.

7. PRINCIPALITIES, Prin·ci·pa·tus. A figure in plate armour, holding a pennon charged with a cross in one hand. He wears a camail of chain-mail and a bascinet, and has only one pair of wings.

WEST WINDOWS OF ANTECHAPEL.

8. THRONES, Throni. A figure similar to the archangel, but there is a mail circlet surmounted with a cross, on the head, and the hands are simply elevated and extended. Behind the feet is a throne.

9. SERAPHS, Seraphim. Apparently a female figure, with a single pair of wings on the shoulders, and the elbows and hips winged as in the archangel, but having the upper scarf only, and the hands empty, one of which is held down, and the other elevated. The body and limbs are feathered, and sprinkled over with eyes.

SOUTH WINDOW OF ANTECHAPEL.

10. CHERUBS, *Cherubim*. This likewise appears to be a female figure, holding an open book, as if for singing. It has two pairs of wings on the shoulders, the elbows and thighs winged, and has the two scarfs, and the body feathered, as in the archangel.

The dedication of S. Michael [and all Angels] was a very favourite one in England during the Middle Ages, especially with the Normans, probably from the fact of William the Conqueror reaching England on "the eve of S. Michael's Masse." About six hundred churches still retain it.

SEPTEMBER 30. *S. Jerome*, A.D. 420. S. Jerome is allowed to have been in many respects the most learned of the Latin Fathers, and is considered a Doctor of the Church from his illustrations of the Scriptures; he was born at Stridonium, now Sdrigni, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia. He was sent to Rome to learn rhetoric under Donatus and Victorinus, was there baptized, and afterwards became secretary to Pope Damasus. He studied divinity with Gregory Nazianzen, Epiphanius, and Didymus, and learned Hebrew from one Barraban a Jew. He spent most of his time in a monastery at Bethlehem, where he lived in great retirement, austerity, and hard study. The Latin version of the Bible which is generally known by the name of the Vulgate, and which was partly a revision of an older version called the Italic, was the great labour of his life. He also wrote very learnedly against the errors of Pelagius, whose followers hated him so much that they burnt down

[e] Anglo-Saxon Chronicle.

his monastery at Bethlehem, and he only saved his life by flight. He died at an advanced age on Sept. 30, A.D. 420.

S. Jerome was a favourite subject of mediæval art, and is very variously represented; but almost always as an old man with a long beard, reading, praying, or writing, before a cave, with a skull on a table or shelf near him. He has generally a lion, the emblem of solitude[f], by his side, and in allusion to his severe penances he sometimes has a stone in his hand with which to beat his breast; or he kneels upon thorns, or has thorns wound round his naked body. A cardinal's cap is also frequently introduced near him, or on his head, probably in allusion to some duties he may have performed at Rome, similar to those of a cardinal now, as this dignity was not created till some centuries after S. Jerome's death. Sometimes, as having been a great and learned defender of the Church, he is represented as carrying a church in his hands.

[f] The presence of the lion is also accounted for by a legend of S. Jerome's extracting a thorn from its foot, very similar to the much older tale of Androcles.

OCTOBER.

October 1. *S. Remigius*, Bishop, A.D. 535. Was born at Laon in the year 439, descended from a noble family in Gaul, and was chosen Archbishop of Rheims when only 22 years of age. Clovis, the founder of the French monarchy, was converted and baptized to the Christian faith by this Saint, who was remarkable for his extraordinary learning and sanctity, and died in his 96th year. The cruse which he made use of is preserved to this day, and the kings of France are anointed from it at their coronation; and ever since his time Rheims has been the metropolitical see of France. He is represented as an aged Bishop with a long beard, and a dove flying over him, with an oil cruse in its mouth. This emblem takes its rise from a legend that at the anointing of King Clovis the attendant with the sacred oil could not approach Remigius on account of the great crowd, whereupon at the prayer of the Saint a dove brought him a cruse of oil from heaven. Seven churches are dedicated in this name in England, but they may with equal or greater probability commemorate S. Remigius, Bishop of Lincoln, who died in A.D. 1091.

October 6. *S. Faith*, Virgin and Martyr, A.D. 290. S. Faith, or Fides, was born at Agen, in Aquitain, and, though of remarkable beauty, was insensible to all the al-

lurements of the world. While still very young, upon refusing to sacrifice to Diana, she was, by order of Dacian, Prefect of the Gauls, first subjected to the most cruel torments, being beaten with rods, and then half-roasted on a brazen bed, and at last, together with a number of other Christians, was beheaded. Emblem, a bundle of rods, or a brazen bed in her hand. Sixteen churches in England are named in her sole honour, and Little Wittenham, in Berks., in the names of S. Faith and All Saints. The crypt of old S. Paul's in London, was also dedicated in her name, and until the Reformation was the church of the parish of S. Faith.

October 9. *S. Denis*, or *Dionysius*, was Bishop of Paris, and died about A.D. 272. He is said to have been the first who preached the Gospel in France, and is considered as the Tutelar Saint of that country: his relics are enshrined in the beautiful church which bears his name, near Paris. The tradition says that he was beheaded on Mont Martre, that he miraculously took up his head after it was severed from his body and walked with it two miles, and then lay down and expired. This S. Denis should not be confused with Dionysius the Areopagite, the convert of S. Paul, and Archbishop of Athens, who is honoured in the Church of Rome *only*, on Oct. 3. Even Wheatly has fallen into this common error. S. Denis is represented as a Bishop headless, but carrying his head in his hand. There are forty-three churches dedicated in his honour in England, nine of which are in Lincolnshire and six in Leicestershire.

S. Denis.

From a Painting on a Roodscreen, Grafton Regis, Northants.

S. Faith.

From a Brass in S. Laurence Church, Norwich.

S. Etheldreda.

From Porter's Lives of the Saints.

S. Remigius.

Edward the Confessor.
Window in Great Malvern Church.

OCTOBER 13. *Translation of the relics of S. Edward the Confessor,* A.D. 1163. He was born at Islip, Oxfordshire, and was the youngest son of King Ethelred; but all his elder brothers being dead he succeeded to the crown in the year 1041. He was a great patron of monastic institutions, and collected together a body of all the most useful laws which had been made by the Saxon and Danish kings, which ever afterwards went by his name. He was regarded as the Patron Saint of England, until superseded by S. George in the thirteenth century. The title of Confessor was given him by the Pope, and many miracles were attributed to his relics, which were translated in the year 1163 on this day with great pomp into the new shrine made for them by King Henry II. [g] He is said among other things to have cured a poor woman of a glandular swelling in the throat by touching it, and hence arose the custom of touching for the king's evil. Many miracles are recorded of him by William of Malmesbury, but the legend by which he is best known is, that as he was returning from church, a poor man solicited alms of him, and he gave him the ring off his finger; some years after this, two pilgrims returning from the Holy Land met another pilgrim, who gave them a ring and told them to take it to King Edward, with the message that it was the one he had bestowed upon a beggar in Westminster some years since, and that he should, soon

g A curious illumination from a Cambridge MS., representing either the first interment of the Confessor's body in the Abbey of Westminster, of which he was the founder, or its translation to Henry's new shrine, is engraved in vol. i. of Shaw's "Dresses and Decorations of the Middle Ages."

after receiving it, depart this life and remain with him for ever; the pilgrim then declared himself to be S. John the Evangelist, and vanished. S. Edward received and acknowledged the ring, and shortly afterwards fell sick on Christmas Eve, and died on the following eve of the Epiphany. He is represented crowned, holding a sceptre, and the ring which he gave to the poor man[h]; sometimes with the Gospel of S. John in one hand. In England there are twenty-one churches dedicated in the name of Edward, but one at Cambridge can alone be identified as named in honour of the Confessor; some of the others are most probably in honour of Edward, King of Wessex, commemorated on March 18.

October 17. *S. Etheldreda*, (or Audry,) Queen and Virgin, A.D. 670. One of the most celebrated of English virgin saints, daughter of Anna, King of the East Angles. She early made a vow of virginity, which was kept unbroken notwithstanding her being twice married. Her second husband, Egfrid, King of Northumbria, with some reluctance consented to her taking the veil, but afterwards, repenting of his permission, advanced towards Coldingham Priory whither she had retired, upon which she fled southward to the Isle of Ely, where she founded the conventual church of Ely, with the adjoining convent, and of this monastery she was constituted Abbess. Her legend says that having, during her flight from Egfrid, lain down to rest and planted her staff in the earth at her head, she found when she awoke that it had grown into

[h] The ring was said to be preserved until the Reformation in the chapel of a place which derived its name from the circumstance, Havering in Essex.

S. Luke.
From a MS. of the 10th century.

a shady tree, and had screened her while asleep from the rays of the sun. Traces of this story are frequently met with in painted glass, especially in churches in East Anglia. She is represented sleeping, with a young tree blossoming over her head; sometimes she is in the dress of an abbess with a crosier, and crowned with the insignia of royalty in the background. Six churches, all in different counties, are still named after her; and one at Histon, in Cambridgeshire, is destroyed. Ely Cathedral is dedicated to her conjointly with S. Peter. The word *tawdry* is said to be a corruption of her name, and to derive its meaning either from the articles of finery which were sold at a great fair formerly held at Ely and called S. Audry's fair; or from a story told of her that she considered a painful swelling in her neck to have been a punishment for her vanity in wearing in her early days a collar of lace.

October 18. *S. Luke*, Evangelist, A.D. 63. Of the personal history of S. Luke we know but little; he was not one of the Apostles, and was probably not converted till after the Ascension. He was the companion and beloved friend of S. Paul, after whose death he preached the Gospel in Greece and Egypt. He is said to have professed the art of physic, to have had a taste and genius for painting, and to have left behind him pictures of our Saviour and the Virgin Mary: some very curious anecdotes are found in the writings of Metaphrastes and other Greeks in support of this opinion, and there are several ancient pictures of the Blessed Virgin still extant which are ascribed to the pencil of S. Luke, particularly one which was placed by Pope Paul V. in the

Borghesian Chapel in the church of S. Mary Major at Rome. Another picture of her was sent to the Empress Pulcheria, who placed it in the church of Our Lady at Constantinople; and an inscription was found under an old picture of the Virgin in the vault of the church of S. Mary in Via Latina which ran thus, *Una de VII. à Luca depictis.* He is hence considered the patron of the fine arts. His Gospel is supposed to have been written much later than those of S. Matthew and S. Mark. It does not seem to be clearly ascertained whether S. Luke died a martyr, but it is generally believed that he was hung upon an olive-tree. He is said to have lived to the age of eighty-four. In the woodcut representations of him in the various editions of the Golden Legend, he is sitting before a reading-desk, beneath which appears an ox's head, because "he devysed aboute the presthode of our Lorde," the ox or calf being the sign of a victim and a priest. In Callot's Images he is represented painting the Virgin and Child, who are appearing to him in the clouds: behind him is an ox. The ox is the Evangelical symbol by which S. Luke is represented in painted glass, on monumental brasses, &c.; it is generally winged. Nineteen churches in England are named in his honour, and one in the names of S. Luke and All Saints.

The figure here given is from a MS. of the tenth century, shewn by the date underneath; it contains the four books of the Evangelists, with the following written by the caligrapher:—"Memor estote miserabilis Theophili presbyteri monaci, omni parte parvi tibi inutilis et omnibus," etc. Under S. John we find the following:—"Hoc

evangelium . . . . ad finem perductem in mense majo in triginta dies, feriâ quartâ anno 6493."

There are three hundred and sixteen leaves of fine white parchment in the MS.; the four first leaves are divided into columns, the usual form of canonical writings. The figures of the four Evangelists are painted on a burnished gold ground, with a simple blue border: red and light-blue predominate in the dresses, painted so thickly that they look very heavy. This beautiful MS. belonged to the Abbé Joseph Lelli in Rome, a man of uncommon ability in deciphering all kinds of antiquities[1].

October 25. *S. Crispin*, Martyr, about A.D. 303. Crispin and Crispinian were brothers, and were born at Rome, whence they travelled to Soissons, in France, to propagate the Christian religion. Being desirous of rendering themselves independent, they gained a subsistence by shoemaking, and made shoes for the poor at a very low price, and, according to the legend, angels supplied them with leather. Hence the shoemakers have chosen them for their tutelar saints. Having been accused as Christians, the governor of the town under Maximian Herculeus ordered them, after the infliction of various torments, to be beheaded, about the year 303. There is a tradition current in Romney Marsh that the relics of these holy martyrs were cast into the sea and washed ashore upon that part of the Kentish coast. In the Golden Legend, in Callot's Images, and in Le Clerc, they are represented as two men at work in a shoemaker's

[1] D'Agincourt.

shop. In the Clog Almanacks the emblem is a pair of shoes.

October 28. *SS. Simon and Jude*, Apostles. S. Simon is called the Cananite, either because he was born in Cana of Galilee, or, more probably, from the Hebrew word *Cana*, to be zealous; hence his name of Simon Zelotes, or the Zealot. Nothing certain is known of his life after our Lord's Ascension, but early martyrologies say that he was put to death in Persia. There is a late tradition, deserving little credit, that he came to England and was crucified here; the more generally received account of his martyrdom, as illustrated by his peculiar emblem, is that he was sawn asunder.

S. Jude is called both by the name of Thaddæus and Lebbæus; he was of our Lord's kindred, Matt. xiii. 55. After great success in his apostolic ministry, he was at last put to death in Persia, and, as some say, in company with S. Simon. In the Runic Calendar, SS. Simon and Jude's day was marked by a ship, on account of their having been fishermen[k]. In Callot's Images, and in Le Clerc, their supposed martyrdom is represented, one being sawn asunder, the other stabbed while kneeling in prayer. S. Simon has almost invariably a long saw in one hand, but sometimes he has one or two fish. S. Jude has a club, or a boat or ship, in allusion to his calling, sometimes a carpenter's square, or a cross, this latter often inverted. Some accounts represent him to have been shot to death with arrows. These Saints have never been extensively

[k] Wormii Fasti Danici, lib. ii. c. 9.

S. Simon.
Roodscreen, Fritton Church, Norfolk.

S. Jude.
Roodscreen, Fritton Church, Norfolk.

honoured in England, there being only two *old* churches dedicated in their joint names. There are several instances in *modern* churches of their names being honoured *separately*, as in Liverpool, Manchester, Bethnal Green, West Derby, &c., but this is quite against the mediæval custom.

NOVEMBER.

November 1. *All Saints' Day.* The institution of this festival originated in the dedication of the Pantheon in Rome to the honour of all Martyrs, A.D. 607, and since our Reformers laid aside the celebration of a great many martyrs' days, "because we cannot particularly commemorate every one of those saints in whom God's graces have been eminent, for that would be too heavy a burden, and because in these particular feasts which we do celebrate we may justly be thought to have omitted some of our duty through infirmity or negligence, therefore holy Church appoints this day in commemoration of the saints in general[1]," and returns her thanks to God for them all, as well as holds forth for our contemplation the earthly examples and the heavenly glory of the great multitude of the redeemed. Next to S. Mary the Virgin this is the most frequent dedication of our churches, every county in England having numerous instances of it, except Cornwall, where it does not occur at all. There are eleven hundred and fifty-two churches named in honour of All Saints, twenty-four in honour of S. Mary and All Saints, and eleven to various special saints in conjunction with All Saints.

[1] Sparrow's Rationale.

NOVEMBER 6. *S. Leonard*, Confessor, A.D. 559. Was a nobleman of high rank in the court of Clovis I., the first Christian king of France. He was converted and then instructed in divinity by Remigius, Bishop of Rheims, and died about 559, after having for some time led the life of a hermit in a forest four leagues from Limoges, where he founded a religious community over which he presided. He was particularly distinguished by his fervour and zeal in favour of prisoners and captives, for many of whom he procured liberty through his influence with King Clovis. He constantly visited them in prison, and made their reformation and amendment, together with the alleviation of their sufferings, the great object of his life. He is represented in the dress of a deacon, as he would not receive any higher dignity, and generally (as in Plate XXVI.) has chains or fetters in his hands; sometimes a prisoner is chained near him, and occasionally he has a crosier in his hand, in reference to the religious house which he founded. In Le Clerc he is seen entering a prisoner's cell, and in Callot's Images he is reading in a forest. In England he was regarded with much honour; about a hundred and fifty churches still retain their dedications in his name, besides one to SS. Leonard and John, and one to SS. Mary and Leonard.

NOVEMBER 11. *S. Martin*, Bishop, A.D. 397[m]. Was born in Hungary in 316, and, notwithstanding that his parents were heathens, was remarkable from his childhood for his aversion to idolatry. At the age of ten years he was, at his own wish, admitted amongst the cate-

[m] Or A.D. 400. The chronology of S. Martin's life is very uncertain.

chumens. His youth (which was distinguished by great humility and patience) was spent in the army, and while stationed at Amiens in 332, it is recorded of him that upon meeting just outside the gate of the city in mid-winter a poor man without clothes, he immediately took his sword, and, dividing his military cloak, gave him one half. At night Christ appeared to him in a dream wrapped in the half mantle which he had given to the beggar, and said to His attendant angels, "My servant Martin, though unbaptized, hath given Me this." Directly after this vision S. Martin was baptized, and shortly afterwards quitted the military service, and led for many years a solitary life, until the fame of his miracles caused him to be elected third Bishop of Tours in 371, in which office he displayed the most exemplary zeal and activity. He died, beloved and esteemed, at the age of 81, and was more renowned for miracles than any saint after the apostolic age. He has always been extensively honoured throughout Christendom, and especially in France and England. In this country we have the large number of one hundred and sixty churches named after him alone, as well as one in the joint names of SS. Martin and John, two in the names of SS. Martin and Gregory, and two in those of SS. Martin and Giles. He is represented as a Roman soldier on horseback dividing his cloak with his sword for a half-naked beggar who stands near him, and sometimes as a priest or bishop with a naked beggar at his feet. (See July 4.)

November 13. *S. Britius*, or *S. Brice*, Bishop, was successor to S. Martin in the bishopric of Tours, and died A.D. 444. The only church dedicated to him in England

S. Leonard.
From Stained Glass, Sandringham Church, Norfolk.

S. Edmund.
From a Painting on a Rood-screen in Norfolk.

S. Hugh.
From S. Mary's Tower, Oxford.

is (under a slightly altered form of his name) that of *Brize*-Norton in Oxfordshire. He is represented as a bishop with a child in his arms, also (as in Le Clerc's Almanack) with burning coals in his hands, which he carried unhurt to prove his innocence, in allusion to a legend, the particulars of which are mentioned by Wheatly.

November 15. *S. Machutus*, or *Malo*, Bishop, A.D. 565, otherwise called Maclovius, was born of noble British parents, and educated in Ireland in the Christian faith, giving early proof of his piety. Some troubles in his native country forced him to fly into France, where he preached the Gospel in Bretagne, and was elected Bishop of the city now called after him S. Malo; persecutions again forced him from his flock, but before his death he was recalled.

November 17. *S. Hugh*, Bishop of Lincoln, and rebuilder of that cathedral, A.D. 1200. He was born in Burgundy, and spent his youth in the desert of Chartreuse, and earned such reputation for sanctity that he was summoned to England in 1181, to take charge of the first Carthusian house at Witham in Somerset, founded by Henry II., who afterwards, in 1186, made him Bishop of Lincoln. He is related to have carried with his own hands many of the materials to his workmen while building his cathedral. His body was carried to burial in the cathedral of his own erection by two kings, John of England and William of Scotland, assisted by some of their nobles, three archbishops, fourteen bishops, and more than one hundred abbots, and was interred in a silver shrine. Quethiock, in Cornwall, is the only church dedicated in

the name of S. Hugh, and that *may* be named in honour of some local saint, and not of S. Hugh of Lincoln.

November 20. *S. Edmund*, King and Martyr, A.D. 870. S. Edmund, King of the East Angles, having been attacked by the Danes and being unable to resist them, heroically offered to surrender himself a prisoner, provided they would spare his subjects. The Danes, however, having seized him, used their utmost endeavours to induce him to renounce his religion; upon his refusing to comply, they first beat him with clubs, then scourged him with whips, afterwards bound him to a tree, and shot at him till he was completely covered with their arrows, and then, finally, struck off his head. According to the legend, the head was thrown into a wood close by, among the briars and bushes, and when the Christians in seeking for it happened to lose themselves in the wood, upon their calling out to each other, the martyr's head replied, "Here! here!" by which means, as well as by a pillar of light which stood over it, it was found; and found, also, guarded by a wolf from the voracity of other wolves. The martyr's body was buried in a town where Sigebert, one of his predecessors, had built a church, and where afterwards, in honour of Edmund, a more spacious building was erected, which gave to the town the name of S. Edmundsbury[n], or (as it is now called) Bury S. Edmund's. In allusion to this legend the town has for its arms three crowns, said to be those of East Anglia, transfixed with arrows, the crest

[n] i.e. S. Edmund's *burgh*, or *town*.

being a wolf with a king's head between its fore-paws. He is usually drawn as a king, with an arrow in his hand; sometimes tied to a tree, and pierced with arrows. He is readily to be distinguished, when thus represented, from S. Sebastian, who is naked, and has, if anything, a helmet on his head, while S. Edmund is very rarely, if ever, seen naked, and is always crowned, and generally has more arrows than S. Sebastian. In Le Clerc's Almanack his martyrdom is represented. S. Edmund having, perhaps, more direct claims to veneration as a martyr than any other English sovereign, is a very favourite subject for carving and painting in the churches of East Anglia, especially on rood-screens. The honour in which he was held is well shewn by fifty-five churches still retaining their dedication in his name, fifteen being in Norfolk and seven in Suffolk.

NOVEMBER 22. *S. Cecilia*, Virgin and Martyr, A.D. 230 (?). A Roman lady of good family, who is regarded as the patroness of music and the inventress of the organ. When very young she was forcibly compelled to marry Valerian, a young patrician, whom she immediately converted, together with his brother Tiburtius and an officer named Maximus. They all suffered martyrdom, either in the reign of Alexander Severus, about A.D. 230, or in that of Marcus Aurelius, about A.D. 176—180. Very little is known of her life, and her extant "Acts," or narrative of her martyrdom, are of very doubtful authority; nor is the origin of her prominent connection with the patronage of music clearly accounted for, unless it be by the mention in her "Acts" of her frequently joining instrumental

music with vocal in the Divine praises. She is generally represented playing on the organ or harp, or with organ-pipes in her hand. In the church of S. Cecilia in Trastevere at Rome, (rebuilt on the site of a church founded in the ninth century,) she is represented as a recumbent figure, with the face downwards, and a deep wound on the back of her neck, evidently alluding to the legend which says that the executioner being unable to behead her, left her, half dead, to linger three days. She is sometimes represented as being boiled in a cauldron, and occasionally carries a sword in one hand and an instrument of music in the other. The churches named in her honour in England are Adstock, in Bucks., and West Bilney, in Norfolk.

November 23. *S. Clement I.*, third Bishop of Rome, A.D. 100. He is generally believed to have been a Jew by birth, and was certainly the companion and fellow-labourer of S. Paul, being mentioned by him in his Epistle to the Philippians (iii. 3), where he styles him his fellow-worker, and ranks him with those whose names are written in the Book of Life. He was (according to Tertullian) ordained Bishop by S. Peter, and afterwards (according to Eusebius) succeeded to the see of Rome in the year 91 °, being thus the third Bishop in succession from S. Peter. He presided over his see for nine years. He was the author of a very excellent epistle, which was so much esteemed by the

° Many modern writers consider Eusebius' chronology to be mistaken, and, supposing Linus and Cletus to have been Bishops of Rome during the lifetime of S. Peter, fix the nine years of Clement's episcopate at A.D. 68—77.

S. Cecilia.
From a Print by Marcantonio.

S. Clement.
From the Lubeck Passionale.

S. Catherine.
From Stained Glass, West Wickham Church, Kent.

S. Andrew.
From Stained Glass in Winchester Cathedral.

primitive Christians that for some time it was read in the churches; a second epistle also is extant under his name, but its authenticity is doubtful. It is said, but on no credible authority, that he was condemned for the sake of his religion to hew stones in the mines, and that he afterwards suffered martyrdom; Eusebius only mentions that he departed this life in the third year of Trajan, about A.D. 100. His legend relates that he was cast into the sea with an anchor about his neck; that on the first anniversary of his death the sea retired from the place where he suffered, although three miles from the shore, and exposed to view a superb temple of the finest marble, which contained the body of the Saint; and that the ebbing of the sea in this way continued annually for several years for seven days in succession. In allusion to this alleged martyrdom the device of an anchor may be seen in various parts of the church of S. Clement Danes, London, and on the boundary marks of the parish. He is sometimes, but not often, represented as a Pope, with the tiara and cross. He generally has an anchor either beside him, in his hand, or suspended from his neck, but as we have no well-authenticated account of the manner of his death, the anchor is by some supposed to be symbolical of his having been commissioned by S. Peter to guide and control the ship of the Church, or else of his constancy and faith. His martyrdom is represented in Le Clerc's Almanack. He is sometimes represented with a fountain near him, which sprang up in answer to his prayers in a desert place among the mines, where he and his fellow-labourers were suffering much from thirst. Plot, in his History of Stafford-

shire, p. 430, describing a Clog Almanack, says that a pot is marked against the 23rd of November, for the feast of S. Clement, from an ancient custom (which doubtless took its rise from some tradition of the above-mentioned miracle) of going about on that night to beg drink to make merry with. We have forty-seven churches in England named after S. Clement alone, and one in conjunction with S. Mary.

November 25. *S. Catherine*, Virgin and Martyr, A.D. 307. The legend of S. Catherine, though by no means so old as those of many of the virgin saints, was probably the most popular in mediæval times; as the Minerva of Christianity, and the patroness of learning and theology, of colleges and education, and (on account of her royal birth) of ladies of rank, she was almost universally honoured in the Eastern Church; in England fifty-one churches are dedicated in her honour. The well-known Catherine wheel, the emblem of her martyrdom, still lingers amongst us as a public sign, and is still frequent in English armorial bearings, while devotional representations of the Virgin-martyr, with the same emblem, are probably more often met with in our churches than those of any other saint. She was the daughter of Costis, King of Egypt, living at Alexandria, and was celebrated for her acquirements in learning and philosophy even from her infancy. Being converted to the Christian faith at an early age, she resolved to give herself up to God, and refusing all offers of marriage, lived in contemplation of the day when she should be united to her heavenly Spouse. After the death of her father and mother, the tyrant

Maximin went to Alexandria, and commenced persecuting all the Christians who would not sacrifice to the gods. S. Catherine stood up in their defence, and when Maximin assembled together a band of the most learned philosophers of the kingdom to confute the Saint, she not only utterly vanquished them in argument, but converted them likewise to the Christian faith; whereupon they were immediately burned to death by the order of the tyrant. Struck with the beauty of S. Catherine, Maximin reserved her for his own purposes, but as she vigorously refused his offers, he became so enraged that he ordered her to be tortured between four wheels armed with short spikes and swords, which, revolving different ways, would tear her body to pieces. As they were preparing to bind her between these wheels, fire and lightning came down from heaven and burned and shattered them, killing her executioners, and many hundreds besides, with the flying fragments. Maximin then commanded that she should be taken beyond the walls of the city, where, after being scourged, she was beheaded; and her body was carried over the Red Sea to Mount Sinai, where, upon its summit, it found a final resting-place. The legend assigns this translation to the ministry of angels, by whom (as some explain it) are to be understood monks, who on account of their manner of life and purity were sometimes called angels.

S. Catherine is well known by her universal accompaniment, the wheel. She is usually crowned, indicating her royal descent as well as her martyrdom; in one hand she bears the sword with which she was beheaded, in the

other generally a book, (as an emblem of her learning,) and sometimes a palm-branch. She is frequently represented trampling upon the Emperor Maximin, (as in Plate XXVII.,) as an emblem of her spiritual triumph over him, while near her is the wheel, armed with sharp instruments and spikes; sometimes she stands between two wheels, and in some representations the wheel is broken and shattered. Occasionally she holds a small wheel in her hand, and more rarely she has one suspended from her neck, or embroidered on her dress, which is generally very sumptuous.

November 30. *S. Andrew*, A.D. 70, was the son of Jonas, a fisherman at Bethsaida, and was a brother of S. Peter. After the Ascension his name is not once mentioned in the New Testament, but he is generally thought to have preached the Gospel in Scythia, and to have suffered martyrdom in Achaia. Tradition also makes him to have been the first to plant Christianity in Scotland, but there is no historical record of this; and more than one legendary reason has been assigned for his being the Patron Saint of that country. He was condemned to be crucified on a cross of the form of an X, and that his death might be more lingering he was fastened with cords. Wheatly says that as S. Andrew "was the first that found the Messiah, (John i. 38,) and the first that brought others to Him, (ver. 42,) so the Church, for his greater honour, commemorates him first in her anniversary course of holydays, and places his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming." S. Andrew appears to have been one of the most popular

saints in this country, nearly six hundred churches still retaining their dedication in his sole honour, and single churches being dedicated in honour of All Saints and S. Andrew, SS. Andrew and Eustachius, and SS. Andrew and Mary. Every county in England, except Westmoreland, has several. He is represented with his peculiar cross (*crux decussata*) beside him, or in his hand; he is tied to his cross in Callot, and in Le Clerc; sometime the cross is in the form of a Y. He is always drawn as an old man, with a long flowing beard, and sometimes may be recognised by his family likeness to his brother S. Peter.

DECEMBER.

DECEMBER 6. *S. Nicholas*, Bishop of Myra, A.D. 326, or 342-3, was born at Patera in Lycia, and early distinguished himself by his exercises of devotion, charity, and perfect obedience. After living in seclusion as abbot of a monastery several years, he was chosen Bishop of Myra, in which high calling he became noted for his humility and zeal, and active benevolence. He became one of the most popular saints of Christendom; is invoked as the protector of sailors, and as the Patron Saint of schoolboys. Mr. Warton says that the custom of going *ad montem* at Eton originated in an imitation of some of the ceremonies and processions usual on this day; but there was no similarity in the two festivities, and the procession *ad montem* was held about June 25. Many legends and miracles are related of him; the following are those by which he is best known. He early succeeded to large riches, which he devoted to charity; a special instance of which was exhibited in the case of a nobleman in the city where the Saint lived, who, being reduced to poverty, contemplated the abandoning his three daughters to a sinful course as the only means of keeping them from starvation; but Nicholas, hearing of this, went to his house secretly three nights in succession, and, by throwing in at the window at each visit a purse of gold, saved them from infamy.

S. Nicholas.
From a MS. in the Bodleian Library.

S. Lucy.
From a Painting in the Spanish Gallery in the Louvre at Paris.

During a dreadful famine in his country, Nicholas went about from town to town visiting and consoling his flock, and upon one occasion he took up his abode with a man who was accustomed, during the scarcity, to steal little children, and serve up their salted remains to his guests. He set such a dish before S. Nicholas, who at once perceived the crime, and, charging his host with it, went to the tub where the mutilated remains of the children were kept in brine, and, by making the sign of the cross over them, restored them to life. It is in accordance with these two legends that he is generally represented; viz. in full episcopal costume, and either having three purses or three balls of gold in his hands, at his feet, or carried on a book; or else (as in Plate XXVIII.) standing, with upraised hand, before a tub, whence three naked children are rising up with their hands clasped in prayer. His connection with sailors seems to have arisen from his having calmed the sea in a storm, when on a voyage to the Holy Land; and in the character of patron of sailors he sometimes has an anchor, with a ship in the background. From the maritime position of England he has always been very popular here, especially in seaport towns. Three hundred and seventy-two churches are named in his sole honour, seven in the joint names of SS. Mary and Nicholas, and one in the names of SS. Nicholas and Swithun.

DECEMBER 8. *Conception of the Virgin Mary.*

♡ This feast was instituted by Anselm, Abp. of Canterbury, about the year 1070, upon occasion of William the Conqueror's fleet escaping without injury from a violent storm; but the Council of Oxford, held in

the year 1220[p], left the observance of it optional. In Callot's Images, on this day, the Virgin is represented trampling on the head of the serpent or dragon, in allusion to Genesis iii. 15; and this is the usual figurative manner of representing "the Conception" in art. In Le Clerc she is kneeling in prayer, and a bright star is appearing to her.

December 13. *S. Lucy*, Virgin and Martyr, A.D. 305. Was born at Syracuse; she refused to marry a young nobleman who paid his addresses to her, because she determined to devote herself to religion; and when he complained that her beautiful eyes haunted him day and night, she cut them out and sent them to him, and begged that he would then allow her to be at peace; and God, to reward this sacrifice, restored to her afterwards eyes more beautiful than before. She gave her whole fortune to the poor; which so enraged her lover that he accused her before Paschasius, the heathen judge, of professing Christianity, and after much cruel treatment she was martyred. Her acts and martyrdom are somewhat uncertain, but the chief suffering by which she is distinguished is her having been pierced through the neck with a sword; to this the legend adds, that she did not expire until the Sacrament had been administered to her, her life being miraculously prolonged. She is generally represented carrying a book, or dish, or shell, on which are two eyes; sometimes it is a skull that she carries, with eyes in it; she has also a wound in the throat, or a sword piercing through her neck, either with or without the eyes; sometimes she

[p] Hospinian, De festis Christianorum, fol. 16[b].

S. Thomas.
From a Mural Painting in S. Alban's Abbey.

carries a lamp, in allusion to her name; more rarely she is represented in a cauldron over a fire; and still more rarely two oxen are seen trying to draw her out of a house. She occasionally has a short dagger in her hand with which she cut out her eyes, and, like all martyrs, frequently has a palm-branch in one hand. Besides these varied emblems, the devil is often represented near, or behind her. In Callot's Images she is kneeling in prayer. In Le Clerc she is being dragged before a tribunal. Dumbleby, Lincolnshire, and Great Upton, Shropshire, are the only churches in England named in her honour.

DECEMBER 16. *O Sapientia.* This is the beginning of the first of a series of nine anthems in the Latin service of the English pre-Reformation Church, to the honour of Christ's Advent, which used to be sung in the Church from this day until Christmas Eve.

DECEMBER 21. *S. Thomas the Apostle.* S. Thomas, surnamed Didymus, or The Twin, appears to have been a Jew, and probably a Galilean; he is said to have travelled and promulgated Christianity among the Parthians, Medes, and Persians, to have been the Apostle of the Indies, and to have been martyred at Meliapore, on the coast of Coromandel, at the instigation of the Brahmins; after being stoned and struck with darts, he was finally transfixed with a lance. A Christian church exists to this day on the coast of Malabar which traditionally traces its origin to the preaching of S. Thomas, and names itself after him. Wheatly suggests that the Church recommends S. Thomas to our meditation at this season as a fit preparative to our Lord's Nativity; for, although he first

doubted the Resurrection he afterwards had the greatest evidence of its truth; and "unless, with S. Thomas, we believe that the same Jesus, whose birth we immediately afterwards commemorate, is the very same Christ, *our Lord and our God*, neither His birth, death, nor resurrection will avail us anything." He is represented with a spear, or with an arrow, or a long staff, as in Callot's Images. About fifty churches in England are named in his honour.

December 25. *Christmas Day.* The festival of Christmas is the greatest of all the feasts of the year, being the celebration of the birth of Jesus Christ, and has consequently ever been kept from the earliest times with great solemnity, festivity, and rejoicing.

No definite reference to the keeping of the festival can be found till the times of Gregory Nazianzen and S. Basil, who both have sermons on the day, and of S. Chrysostom, who says, moreover, "This day was of great antiquity, and of long continuance, being famous and renowned in the Church from the beginning, far and wide, from Thrace as far as Gades in Spain." There is also an account related by later historians to this effect, "That when the persecution raged under Diocletian at Nicomedia, among other acts of his barbarous cruelty, he, finding multitudes of Christians young and old met together in the church upon the day of Christ's Nativity to *celebrate that festival*, commanded the church doors to be shut up and fire to be put to it, which in a short time reduced them and their church to ashes."

As to the manner of keeping this festival, we may ob-

serve they did it with the greatest veneration. For they always speak of it in the highest terms as the principal festival of Christians, from which all others took their original. Chrysostom styles it "the most venerable and tremendous of all festivals," and "the metropolis or mother of all festivals."

A great part of the Eastern Church for three or four centuries kept the feast of CHRIST'S NATIVITY on the 6th of January, that is, the day of the *Epiphany*. In the fifth century, however, the 25th day of December became the acknowledged day.

Representations of the NATIVITY occur very frequently in carvings on the early sarcophagi and elsewhere. They are not found in early paintings. They are introduced also in the ivory carvings of the eighth and ninth centuries. After that period the representations are very numerous—in MS. illuminations, in stained glass, and especially in wall-paintings. Annexed is an illustration from an ivory carving of the end of the thirteenth or beginning of the fourteenth century [q].

DECEMBER 26. *S. Stephen*, the Proto-Martyr, A.D. 31. He was one of the seven deacons appointed by the Apostles to manage the public fund established for the relief of the poor, and to attend to minor ecclesiastical occupations. He is called the Proto-Martyr, i.e. the first who witnessed unto death for the faith of Christ, being killed by stoning in (most probably) the year 31. His relics are said to have been discovered through the agency of a dream, four hundred years after his death, and were then

[q] See Plate XXX., which is given as a Frontispiece.

translated from Jerusalem to Rome, and deposited in the same tomb with those of S. Laurence. He belongs to the highest class of martyrs, having suffered death both in will and deed; and is represented with a stone in his hand, and a book, or with stones in his lap. Forty-one churches in England are dedicated in his name. Wolsingham, Durham, in the names of SS. Mary and Stephen.

December 27. *S. John the Apostle and Evangelist*, and the beloved disciple, was a Galilean, son of Zebedee and Salome, and younger brother to S. James the Great, with whom he was brought up in the trade of fishing. Before his coming to Christ, he seems for some time to have been disciple to John the Baptist, being probably that other disciple that was with Andrew, when they left the Baptist to follow our Saviour, so particularly does he relate all circumstances of that transaction, though modestly, as in other parts of his Gospel, concealing his own name. He was at the same time with his brother called by our Lord both to the discipleship and apostolate. He was by far the youngest of all the Apostles. He was banished to the island of Patmos, where he wrote his Revelations, and at the death of Domitian he returned to Ephesus, where he ended his days about the year 99. His Gospel was written there many years after the other three, and seems designed to fill up what they had omitted relative to our Lord's Godhead. The last chapter appears to have been subsequently added by him in order to controvert an opinion then current in the Church, "that that disciple should not die," but should tarry on the earth until the second coming of his Lord. He outlived all the

S. John Evangelist.

S. Stephen.

S. John Evangelist.

Apostles, and was probably the only one who did not attain to the crown of martyrdom in deed as well as in will. He is supposed to have been nearly a hundred years old at the time of his death, which took place nearly seventy years after our Saviour's suffering, and which, the legend says, was miraculously revealed to him, whereupon he went out of the city of Ephesus with some priests, and laying himself down in a grave, commanded them to close it up after his death.

His Gospel was probably written by him after his return to Ephesus, and at the earnest entreaty and solicitation of the Asian Churches; he first, however, caused them to proclaim a general fast, to seek the blessing of Heaven on so great and solemn an undertaking, which being done, he set about it. Two cases especially contributed to the writing of it: the one, that he might obviate the early heresies of those times, especially of Ebion, Cerinthus, and the rest of that set, who began openly to deny Christ's divinity, the reason why the Evangelist is so express and copious on that subject. The other was, that he might supply those passages of the evangelical history which the rest of the sacred writers had omitted. Collecting, therefore, the other three evangelists, he first ratified the truth of them with his approbation and consent; and then added his own Gospel to the rest, principally insisting upon the acts of Christ from the first commencing of His ministry to the death of John the Baptist, wherein the others are most defective, giving scarce any account of the first year of our Saviour's ministry. He particularly records (as Gregory

Nazianzen observes) our Saviour's discourses; but takes little notice of His miracles, probably because so fully related by the rest. The subject of his writing is very sublime and mysterious, mainly designing to prove Christ's divinity, eternal pre-existence, creating of the world, &c.

As an Apostle he is represented with a chalice, with a dragon or serpent issuing out of it, alluding to the legend of his driving the devil in that form out of a cup of poison; (see May 6). In the engraving which we give on the preceding page his mantle is powdered all over with chalices, and he bears the palm-branch, a symbol very seldom assigned to him. When represented as an Evangelist he is writing in a book, with an eagle near him. On monumental brasses, painted glass, &c., the eagle alone often symbolizes S. John, because "as the eagle flies highest and looks at the sun, so this holy Apostle gazed especially at the great glory of our blessed Lord's divinity." When represented with the other eleven Apostles, he is in general readily distinguished by his youthful and rather feminine countenance and his long flowing hair, and he seldom has a beard. In accordance with the legend above mentioned, he is sometimes, but very rarely, represented as stepping down from an altar into a grave. Upwards of two hundred and fifty churches in England are named in his honour; Essex seems to be the only county in which he is not commemorated.

December 28. *Innocents' Day*, or Childermas Day, commemorating the slaughter of the Jewish children by Herod. Wheatly observes of these three festivals following each other, "That as there are three kinds of martyrdom, the

first both in will and deed, which is the highest; the second in will but not in deed; the third in deed but not in will; so the Church commemorates these martyrs in the same order: S. Stephen first, who suffered death both in will and deed; S. John the Evangelist next, who suffered martyrdom in will but not in deed, (see May 6); the Holy Innocents last, who suffered in deed but not in will." Though the Holy Innocents were not sensible upon what account they suffered, yet it is clear that they suffered for the sake of Christ, since it was upon account of His birth that their lives were taken away. The churches of Lamarsh, Essex; Adisham, Kent; Foulsham, Norfolk; and Great Barton, Suffolk, are dedicated in honour of this festival. In the usual representations Herod is seated on a throne, with two or three persons standing by, one of whom holds an infant which he is piercing with a sword.

DECEMBER 31. *S. Silvester*, Bishop of Rome, A.D. 335. He was a native of Rome, and was carefully instructed in the Christian faith by his mother Justina. He succeeded Melchiades in the Papacy, A.D. 314. During the time of his filling the papal chair, the great Synod of Arles and the Œcumenical Council of Nice were held; he did not appear at either of them in person, but was represented by deputies. In Callot's Images he is represented standing at a font with the papal crown on, baptizing or anointing a person kneeling over it; in allusion to the legend of his baptizing the Emperor Constantine the Great, who was immediately thereupon healed of the leprosy. In Le Clerc he is kneeling, and an angel ap-

pearing to him bearing a cross. He is generally represented with an ox lying near him, as he is traditionally said to have converted S. Helen and Constantine the Great by restoring a dead ox to life, which a magician, who had killed it, was unable to resuscitate. The church of Chevelstone, Devon, is the only one named in his honour in England.

PART II.

THE MOVEABLE FESTIVALS.

THE MOVEABLE FESTIVALS.

ADVENT SUNDAY is always the nearest Sunday to the feast of S. Andrew, (Nov. 30,) whether before or after. The term Advent denotes the coming of our Saviour. "The Church has set aside," says an old writer, "the Sundays of Advent and the week-days which follow after them as a solemn time of preparation for the great Feast of the Nativity, as Lent is before the Feast of the Resurrection, and therefore this time is called by some old writers *Altera Quadragesima.* For as the preaching of the Baptist did prepare the way of Christ's coming to His kingdom of grace, so is the devotion which the Church requires in this solemnity, designed to prepare us for His second coming, which is to judgment, and to enter upon His kingdom of glory."

The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by S. Peter. The precise time of its institution is not so easily determinable. It certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, wrote a Homily upon it.

SEPTUAGESIMA, SEXAGESIMA, and QUINQUAGESIMA SUNDAYS,—preparatives to Lent. Many reasons are given for these names, "but in my apprehension," says Bishop

Sparrow, "the best is a *consequentia numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty days from Easter; therefore the Sunday before that, being still farther from Easter, is called *Quinquagesima*, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*[a]."

Of whatever antiquity the institution of Septuagesima and the two following Sundays may be, no vestige of it is discoverable even in the Roman Church, where it originated, before the beginning of the sixth or the close of the fifth century. Gelasius and Gregory notice these days in their Sacramentaries; but after the death of the latter, they had not been received into either France or Spain. It is plain, however, that in the time of Charlemagne, and our Alcuin at latest, not only the present names of these Sundays, but also the proper offices that Gregory had assigned to them, were generally adopted in the churches of France and Britain.

The Ember-days are so called from a Saxon word, *Ymbren-Dagas*, 'Ember-days,' signifying a circuit, or course, which is applied to these fasts because they occur in certain courses once a quarter. In the Latin they are called *Jejunia quatuor temporum*, 'the fasts of the four seasons,' because they were kept in the four parts of the year, spring, summer, autumn, and winter. The word *week* is applied to the *Jejunia*, or three fasting days, though they do not make up a whole week.

Shrove Tuesday is so called because it was the time

[a] Sparrow's Rationale on the Common Prayer.

when sinners were *shriven* or purified from their sins by a general confession and absolution before the penitential season of Lent. Before the Reformation this practice was compulsory, and led to many abuses; it was then left optional, and has since generally fallen into disuse. The modern practice on the continent is for the penitents to confess to the priest seated in a sort of watch-box, called a confessional, which has a wooden partition with a lattice in it; but the ancient practice in this country was to confess to the priest seated in the open church.

The First Day of Lent, commonly called Ash-Wednesday. Lent receives its name from the time of the year wherein it is observed; Lent, in the old Saxon language, signifying *Spring*, being now used to signify this spring fast, which always begins so that it may end at Easter; to remind us of our Saviour's sufferings, which ended at His resurrection.

The Christian Lent took its rise from Preparation for the Expiation by the Jews, who began their solemn humiliation forty days before the expiation. The primitive Christians, following their example, set up this fast in the earliest times of Christianity: and when there was a contention in Pope Victor's time between the Eastern and the Western Churches, concerning the celebration of Easter, it was unanimously agreed, that a fast was to precede this festival, from apostolical institution.

For the further advancement of piety and encouragement of religious assemblies at this season, all public games and stage-plays were utterly forbidden by the laws of the Church. Gothofred thinks the whole time

of Lent is included in that famous law of Theodosius Junior, which prohibits all public games and shows on days of supplication, when the minds of Christians ought wholly to be employed in the worship of God. For though Lent be not expressly named in that law, yet it is comprised in the general name of supplication: and it is certain that the Church was very solicitous to restrain men from these pleasures and diversions at this holy season.

"The first day of Lent had formerly two names, the first of which was *Caput Jejunii*, the Head of the Fast; the other *Dies Cinerum*, Ash-Wednesday. The first compellation was given because Lent began on that day; for since it was never the custom of the Church to fast on Sundays, (whereon we commemorate so great a blessing as our Saviour's resurrection,) therefore we begin Lent on this day, to supply the room of those Sundays. The name of Ash-Wednesday proceeded from a custom in the ancient discipline, which began very early to be exercised on this day; and of which Gratian gives the following account from the Council of Agatho: on the first day of Lent the penitents were to present themselves before the bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the principal of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the bishop, in tears, and the rest of the clergy, repeated the seven penitential Psalms. Then, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them that as

Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the bishop commanded the officers to turn them out of the church-doors; and all the clergy followed after, repeating the curse upon Adam, 'In the sweat of thy face shalt thou eat bread.' The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. All this was done that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not hold penance in light estimation."

Palm Sunday is the Sunday next before Easter. In the Missals, this Sunday is called *Dominica in ramis Palmarum*, Palm-Sunday; and in many parts of England it still retains its ancient name. On this day, until the era of the Reformation, the people in solemn procession carried in their hands palms, or branches of some other tree, in commemoration of Christ's triumphal entry into Jerusalem five days before His death. The palms were then placed on the altar by the clerks, before the time of the celebration of the Eucharist: and numerous benedictory collects were pronounced over them by the priest.

Maundy Thursday, the day before Good Friday: on this day Christ washed His disciples' feet and gave them a commandment to do likewise; hence it is called *dies mandati*, Mandate or Maundy Thursday. In the mediæval Church the penitents that were put out of the Church on Ash-Wednesday were on this day admitted again to Communion, there being then a celebration of

the Holy Communion in remembrance of our Lord's instituting this Sacrament for the remission of sins upon this day [b].

Good Friday. This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and for those unspeakable good things He hath purchased for us by His death. Among the Saxons it was called Long Friday, but for what reason (excepting for the long fastings and offices they then used) does not appear.

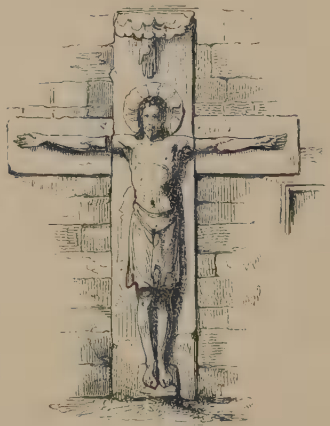
The name Good Friday is peculiar to the Church of England. Holy Friday, or the Friday in Holy Week, was its more ancient and general appellation.

It is an opinion very generally received, that the Apostles ordained the anniversaries of the Passion, Resurrection, and Ascension of our Lord, and the descent of the Holy Ghost on the day of Pentecost. If the former two were not instituted at the same time, it seems natural that the commemoration of our Lord's suffering and death should precede even the festival of His resurrection. The day of the Bridegroom's being taken away was, from the very earliest ages, uniformly observed by all Christians with extraordinary humiliation, with strict fasting and fervent prayer. But they mourned and wept, not so much for their departed Lord and His sufferings, as for themselves and their own sins.

Formerly, an erection either of wood or stone, called the Holy Sepulchre, was prepared near the altar expressly for the Easter ceremonies; and many of the stone

[b] Sparrow's Rationale.

Sherborne Church, Dorsetshire.



Romsey Abbey Church, Hampshire.

ones remain in our churches. The most celebrated, and probably the finest extant, is at Heckington, in Lincolnshire; this is richly ornamented with sculpture, having figures of the Roman soldiers watching or sleeping round the tomb. More commonly the Easter sepulchre is merely a sepulchral recess in the wall, on the north side of the chancel, near the altar; it often has an actual tomb in it, which formed no objection to its being used also for the Easter ceremonies; the fact that such tombs were used for this holy service was probably, on the contrary, a reason why the north side of the chancel was so frequently chosen for sepulchral monuments. Persons were employed to watch the Sepulchre or Paschal light, for which watching charges are always found in parish accounts previous to the Reformation. A curious account of the ceremonies anciently observed at Easter will be found in Davies' "Antient Rites of Durham."

The *Tenebræ* (a word signifying *darkness*) is a service performed in Roman Catholic churches on Good Friday, to denote the circumstances and darkness at the Crucifixion.

Representations of the Crucifixion were very common during the Middle Ages, whether in stone, in wood, or on glass. It was also a very common subject for the paintings on the walls. Most of the representations however have either been destroyed or mutilated by the Puritans. Two illustrations are given from sculpture, one from Sherborne Church, Dorset, the other from Romsey.

Easter Eve. The making and watching of the sepul-

chre was a practice founded upon an ancient tradition, that the second coming of Christ would be on Easter Eve. Its ceremonies varied in different places, but the watching of the sepulchre, during the whole day and two nights between Good Friday and Easter Day, was invariable. The small low window which is frequently found on the south side of the chancel under another window, is supposed by some to have been for the purpose of watching the light in the sepulchre, and has hence received the name of *lychnoscope*, but this theory is not applicable to a large number of instances in which these windows occur[c].

Easter Day. "This is the highest of all feasts, says Epiphanius. This day Jesus Christ opened to us the door of life, being the first-fruits of those that rose from the dead, Whose resurrection was our life, for He rose again for our justification[d]." The word Easter is probably derived from the Saxon *Oster*, which signifies 'to rise[e].'

There were anciently very great disputes in the Church concerning this festival: though all agreed in the observation of it in general, yet they differed very much as to the particular time when it was to be observed; some keeping it precisely on the same stated day every year; others on the fourteenth day of the first moon in the new year, whatever day of the week that happened to fall upon; others deferring it to the first Sunday after the

[c] See Archæological Journal, iv. 314.
[d] Sparrow's Rationale.
[e] Wheatly, ch. v. sect. 17.

The Resurrection.

From Sculpture in the Chapel on Wakefield Bridge, Yorkshire.

first full moon, and those often differing in the Sunday on which they celebrated it, by the difference and variety of their calculations.

The dispute among those who agreed to observe the festival on no other but the Lord's day, very much embarrassed and troubled the Church; for though they all unanimously combined in this, yet it was not so easy to determine on what Lord's day it was to be held, because it was a moveable feast; and, therefore, it sometimes happened that the churches of one country kept it a week or a month sooner than those of others, by reason of their different calculations.

Easter Day is always the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon happens upon a Sunday, Easter Day is the Sunday after[f].

The First Sunday after Easter. The Sunday after Easter, which was the conclusion of the Paschal feast, was usually observed with great solemnity. For on this day the neophytes, or persons newly baptized, were wont to lay aside their white garments, and commit them to the repository of the church. Whence, as it was sometimes called the octave of Easter, as being the conclusion of the paschal festival; so more commonly it was known by the name of the Sunday of Albes, or white garments: and under each of these denominations it is mentioned by S. Augustine, in his sermons upon this day; some of them being said to be preached "Dominica in octavis Paschæ."

[f] See Introduction.

Rogation Sunday is the fifth Sunday after Easter, so called from the Latin *rogare*, 'to ask.' "The Gospel for this day is concerning Rogations, teaching us how to ask of God so as we may obtain, and withal foretells Christ's approaching ascension. The service formerly appointed in the Rogation-days of procession, was Psalm ciii. and civ., with the Litany and suffrages, and the Homily of thanksgiving; the two Psalms were to be said at convenient places, in the common perambulation, the people thus giving thanks to God in the beholding of God's benefits, the increase and abundance of His fruits upon the earth. At their return to the church, they were to say the rest of the service mentioned" in the Injunctions issued by Queen Elizabeth in 1559[g]. The customary places at which the processions stopped were the crosses by the road-side, and especially where four ways met. These processions are still continued in many parts of the country, and a halt is still made at the accustomed spot, although every vestige of the cross may have disappeared.

Ascension-Day. "This day was Christ's perfect triumph over the Devil, leading 'captivity captive.' This day He opened the kingdom of heaven to all believers, as we say daily in the *Te Deum*[h]." Its observance is most ancient. Those things, says S. Augustine, "which are not written, but we keep them by tradition, if they be observed all the world over, are to be understood to be commended to us, and commanded either by general councils, (whose au-

[g] Sparrow. [h] Ibid.

Christ carried up to Heaven by Angels.
From a MS. of the 14th century.

thority in the Church is most safe,) or else by the Apostles; as, for example, that the Passion of our Lord, His Resurrection, and Ascension into Heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity[1]." The feast of the Ascension is celebrated throughout Christendom forty days after Easter Day, which was the number of days passed by our Blessed Saviour upon earth after His resurrection. We have but one church in England now named in honour of this holy festival, that of West Lydford, Somersetshire.

It was formerly a general custom, which is still observed in many parishes, to go round the bounds of the parish on one of these three days; when the minister, accompanied by the churchwardens and other parishioners, used to offer up prayers deprecating the vengeance of God, and imploring His blessing on the fruits of the earth. The primitive custom was for the people to accompany the bishop or some of the clergy into the fields, where Litanies, that is, Rogations, were made to the like effect.

The more solemn method of performing the rogations, by strict fasting, and reciting the litanies during the perambulation, was first used by Mamercus, Bishop of Vienne, in France, about A.D. 570, when the people were in daily fear of the irruption of the Goths.

The English Church received this custom at an early period; for the second Council of Cloveshoe (A.D. 800), can. 16, recognises its antiquity. The service in these perambulations or processions originally consisted of psalmody,

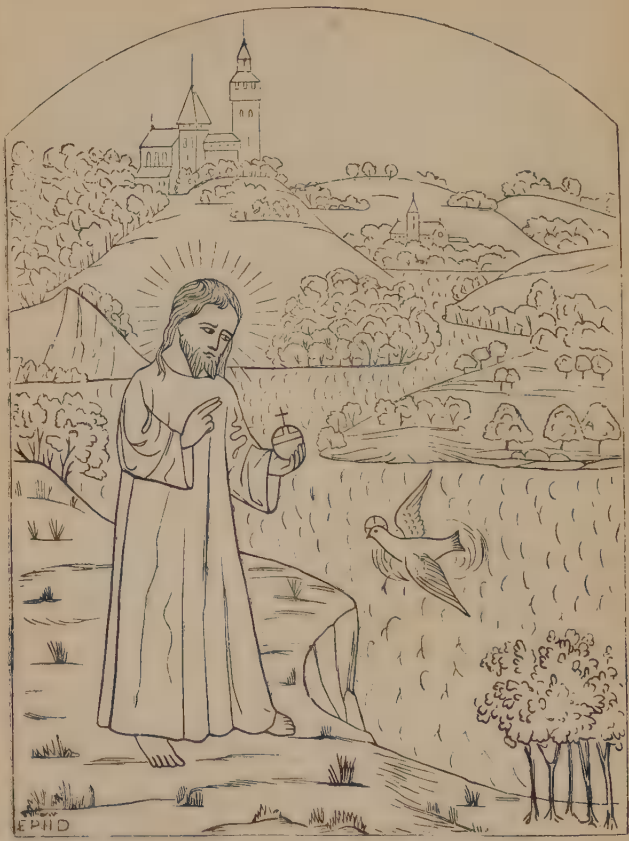
[1] Sparrow, tit. Easter.

after which certain lessons and collects were read in the church. In later times the litanies, comprising invocations of the saints, were also sung in the procession. In the reigns of King Edward VI. and Queen Elizabeth, when all other processions were forbidden, the perambulations on Rogation Days were allowed to continue, and during them Ps. ciii. was to be said, and the curate was to deliver an exhortation, for which a form exists in the second Book of Homilies, entitled, "An exhortation to be spoken to such parishes where they use their perambulations in Rogation Week; for the oversight of the bounds and limits of their town." On their return to church, Common Prayer was to be said, with a homily. In the accompanying engraving, which is taken from an illuminated manuscript of the fourteenth century in the Bibliothèque at Paris, Christ is represented as being carried up to heaven by angels. The Saviour has the nimbus about His head and an elliptical glory about His whole body; the angels are also nimbed, but with a nimbus of an inferior rank[1].

Whit-Sunday, or the Feast of Pentecost. The great festival of Whitsuntide is celebrated seven weeks after Easter, to commemorate the descent of the Holy Ghost on the Apostles after the Ascension of our Lord. It is also called Pentecost, because it is fifty days from Easter. In the middle ages a great wax candle was usually blessed

[1] This engraving, as also those on Plates XXXV. and XXXVI., are from Didron's *Iconographie Chrétienne*, the most complete work on the subject of which it treats.

PLATE XXXV.



The Holy Spirit as a Dove moving upon the Face of the Waters.
From a French MS. of the 15th century.

on this day, to represent the light of faith shining forth to the world. Numerous other ceremonies were used on this and the two following days, among which were the Whitsun-ales, derived from the *Agapæ*, or love-feasts of the early Christians. A dove descending from heaven was the emblem under which the descent of the Holy Ghost was represented; it was often introduced over an image of the Father seated in His glory, embracing the crucifix, the whole forming an emblem of the Blessed Trinity.

The MS. illustration represents the Spirit moving upon the face of the waters at the Creation.

Trinity Sunday. On this festival the Church commemorates the mystery of the Holy Trinity. Christ our Lord, before His ascension into heaven, commissioned His Apostles to go and preach to all nations the adorable mystery of the Blessed Trinity, and to baptize those who should believe, "In the name of the Father, and of the Son, and of the Holy Ghost."

The name Trinity Sunday is of but comparatively modern use: the ancients had no such festival, because every Lord's-day was esteemed the feast of the Holy Trinity. Durandus states, "Gregory IV., about the year 834, first instituted the festival of the Holy Trinity, and that of the angels together." But Potho Prumiensis does not consider it to be so ancient; for he remarks that it began to be used in the monasteries not long before his time, which was about the year 1150. And it appears from a decree of Alexander III., that it was not observed at Rome in his time.

"The wisdom of the Church thought it meet that such a mystery as this, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church, but there ensued the notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church, therefore, having solemnized in an excellent order all the high feasts of our Lord, and, after, that of the descent of God's Spirit upon the Apostles, thought it a thing most seasonable, to conclude these great solemnities with a festival of full, special, and express service to the holy and blessed Trinity[k]." In fact, in the other festivals we commemorate the Unity in Trinity, and in this the Trinity in Unity.

The dedication of a church in the name of the most holy and undivided Trinity was very general in mediæval times, there being about three hundred and ten old churches so dedicated in England; but in later times it has become still more general, on an average one in every five of our modern churches being so named. The third Person in the blessed Trinity is very rarely honoured separately; we have but two instances in England: Marland, Devon, and the Chapel of the Holy Ghost, Basingstoke, Hants., unless S. Esprit, in Warwickshire, afford a third instance. Under the name of S. Saviour's and Christ Church we have about eighty dedications to the second Person, but of these great part are modern, from the constant use

[k] Bishop Sparrow's Rationale, 133.

The Trinity, each Person wearing the Cruciform Nimbus
13th century.

The Trinity.
From a MS. of the 15th century.

in our own day of the dedication of Christ Church, in cases of new district parish churches. This is quite opposed to mediæval custom, under which this dedication seems to have been applied almost exclusively to cathedrals or collegiate churches. The term S. Saviour has its origin (like S. Sepulchre) from the French, Le Saint Sauveur.

In early representations of the Trinity, the doctrine of the Three in One was represented by such devices as the triangle, or three circles intersecting each other[1]. In later representations, the Three Persons of the Holy Trinity are more distinctly defined, the Holy Ghost being most generally represented between the Father and the Son (as in the illustration which is taken from the *Heures du Duc d'Anjou*, Bib. Roy., belonging to the close of the thirteenth century), either as a dove only, with the nimbus, or as a human form, with a dove perched upon His arm or head. A number of curious engravings of these subjects may be seen in Didron's *Iconographie Chrétienne*, from which these illustrations are taken. Some are particularly deserving of notice, as, for instance, two from a MS. of the thirteenth century in the Bibliothèque Royale of Paris, which represent the Trinity creating man. Those of the fifteenth century shew a great and irreverential decline in symbolic character, representing the Father as a pope, far advanced in years, the Son as a vigorous man, and the Holy Spirit in the midst as the youngest of the Three. The engraving given representing this is

[1] See Miscellaneous Emblems, Pl. XLVII.

taken from a French MS. of the fifteenth century. In both these engravings the nimbus is cruciform, and in the upper one the figures are enveloped in a flamboyant aureole not limited by an outline.

PART III.

CHRISTIAN EMBLEMS AND SYMBOLS.

1. The Cross.
2. The Name of Christ.
3. The Name of Jesus.
4. Emblems of the Saviour.
5. Emblems of the Evangelists and Apostles.
6. Miscellaneous Emblems.

"Objects pleading through the visual sense
Are stronger than discourses to the ear,
More powerfully they reach and move the soul."

The Baptistery.

CHRISTIAN EMBLEMS AND SYMBOLS.

The representations found on the tombs of the early Christians in the Catacombs at Rome may perhaps be considered as authority for the subjects that may with propriety be used in decorating the walls or the windows of fabrics belonging to the Anglican Church, which is professedly reformed on the model of the Christian Church in the three first centuries. It may therefore be useful here to enumerate those most commonly met with.

1. The Cross.

"Among the first Christians, the instrument of God's suffering and man's redemption, the Cross, was made the chief emblem of their faith, the chief mark of their community, their standard and their watchword. It was carefully imprinted alike on the habitations of the living and the receptacles of the dead[a]." There may be said to be two great classes of this Christian symbol, which had their origin in the separation of the Eastern and Western Church, the one form being adopted in the one Church, the other in the other, and in all the earlier examples this distinction seems to have been very scrupulously observed.

The plain *Latin Cross* is that to which we point as the

[a] Hope's Historical Essay on Architecture.

true form of the "Symbol of our Christianity." It was on this form of cross that it is generally believed our Saviour suffered the pangs of death, and it is this form which we find most prevalent in the sculptures of the Western Church.

The difference between the Latin type and the Greek is, that in the Roman cross the foot is longer than the upper part or the branches; or, in other words, the shaft or upright portion is longer than the horizontal bar which crosses it, giving, as it were, the form of a man standing with arms extended. In the Eastern form, on the other hand, the limbs or arms are all equal. The Latin cross resembles the actual cross of Christ, but the form of the Greek cross is ideal. "The Latins," (to quote the words of an able writer on the subject,) "who were more material in sentiment than the Greeks, preferred the *actual* form; the Greeks, more spiritual than the Latins, *idealized* the reality,—poetized and transfigured the cross of Calvary." Or again, as another writer observes, "The Latin cross, from its form, speaks more directly of the Atonement, representing more faithfully, probably, the very instrument on which our Lord suffered. The Greek cross we rather read as the emblem of Christianity in general, the religion of the Cross—expressed by its four equal arms, extending its benign influence over all the four quarters of the world."

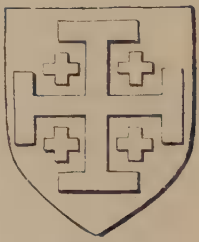
With the one people, we thus see how the representation of the cross of Christ was considered as a symbol only; with the other, how it was thought to be something more, and that in order to bring before the mind devotional

No. 2.

No. 1.

No. 3.

No. 4.



No. 5.

No. 7.

No. 6.

No. 8.

thoughts on Christ's Passion, the representation should be as exact as possible. It is not, then, difficult to understand how, in later times, the symbolical character of the cross became, with the Roman Church, forgotten in the reality of the crucifix. "The Catacombs of Rome," says Milman, "faithful to their general character, offer no instance of a crucifixion, nor does any allusion to such a subject of art occur in any early writer."

The Greek cross stands out most prominently in its ornamental character, more so than the Latin; but, in its turn, the Latin cross is found adorned by the hand of the artist. During the Middle Ages, in the Western Church, a plain cross was considered as a cross of shame, and the ornamental cross as the cross of glory. The example which is given (No. 1) is derived from some paintings in the Catacombs, and is very elaborately ornamented. In later ages instances are constantly met with of the ornamented cross, though more commonly of the Greek type, as being better adapted for the reception of ornament.

Sometimes the Latin cross is mounted upon three steps, said to represent the three graces of Faith, Hope, and Charity; it is then called a *Cross of Calvary* (No. 2).

The "*Tau*," or T cross (No. 3), having only three branches, is that which is assigned as the typical cross of the Old Testament; the brazen serpent is represented upon a pole of this form. It is also known by the name of S. Anthony's Cross, from this Saint being generally represented with a crutch in the shape of the Tau. There are also representations of the Saint with the Greek Tau marked upon either his vestments, or forming a sort of

diaper pattern upon the ground of the painting. The Tau cross also, it should be remarked, is found accompanying representations of S. Philip the Apostle. There is a tradition attached to this cross, as to it being the form of cross on which Christ suffered, rather than the Latin cross.

The *Cross Patriarchal* is a cross having two horizontal bars; an instance of which is found in the arms of Ralph, Archbishop of Canterbury (A.D. 1114—1122), who bore Sable (i.e. a black "field"), on which was a Cross Patriarchal argent (i.e. silver), as shewn in the accompanying engraving (No. 4).

We have next a singular form called the *Cross Potent;* and it is the more interesting because it occurs in the insignia of the kingdom of Jerusalem, established by the Crusaders. The coat of arms is engraved (No. 5), which would be described as *Argent*, for the colour of the *field*, a cross potent between four plain crosslets *or;* and it is to be remarked, that in this coat of arms a well-known law of heraldry is broken through, which says that a metal may not be placed upon a metal; but the gold upon the silver in this instance is supposed to have been adopted in allusion to Ps. lxviii. 13. We may mention, perhaps, that the word "potent" is an old English name for a crutch. Thus Chaucer, in his description of "Elde," that is, "Old Age," says:—

> "So old she was that she ne'er went
> On foot but it were by potent."

The *Maltese Cross* (No. 6) is so called from being the badge of the Knights of Malta, or, as they are sometimes

called, Knights Hospitallers. The reason of their adopting this form of cross is a mystery. It has been stated by some writers that the eight points which are the prominent features of the cross are symbolical of the eight Beatitudes.

Similar to it is the form of the *Cross Patonce* (No. 7), but the arms are much larger than in the Maltese cross, and the sides are curved instead of being straight. The *Cross Pattée* (No. 8) is of a similar type, but the termination of the arms is not divided. All these belong to the Greek form, but rather from convenience probably in ornamentation than from any hidden meaning. In heraldry we meet with several varieties besides those named, depending on the form of the termination of the arms, such as the *Cross Fleury*, *Cross Moline*, *Cross Crosslet*, *Cross Bottonnée*, *Cross Pomelée*, *Cross Treflée*, *&c.*

Last of all may be mentioned the *Cross of S. Andrew*, which is well known, as representations of the Apostle are always accompanied by this form of cross, on which a very ancient tradition records that he was crucified.

The first step towards the CRUCIFIX instead of the simple cross was the addition of the Saviour's bust at the head or foot of the cross, with the lamb in the centre; afterwards Christ Himself was represented, clothed, but not nailed. At length the crucifix appeared in its present form, with our Lord fastened to the cross; in the older examples alive, with open eyes, in the later ones (from the tenth to the eleventh century) sometimes dead. In the Greek Church, and in most of the early examples, the feet are

nailed together on the cross by one nail, as at Sherborne[b]. In the legend of S. Helena, and in the emblems of the Crucifixion, three nails only are represented. The sculpture also from Romsey Church[b] shews only three nails. In the modern Roman Church it is customary to separate the feet, and employ four nails. The Figure was of old represented robed, with a regal crown; but, in more recent examples, wearing the crown of thorns, with only a cloth wrapped round the loins. The crucifix soon came to be regarded as an indispensable part of church furniture. Large representations (often with the additional figures of SS. Mary and John) were placed over the chancel-screen, (thence called the rood-loft, as the crucifix was called the rood,) as well as over the church doors. The crucifix placed on the altar was generally of gold or silver, and adorned with precious stones.

2. The Name of Christ.

The monogram of the name of Christ, formed of the two first letters of that name in Greek, X and P, is the celebrated sign which appeared in the sky at noon-day to the Emperor Constantine and his troops, and was afterwards adopted by him on his standard; the monogram is hence sometimes called the *Labarum*, as well as the *Cross of Constantine*. If there had been any doubt as to the signification of the ☧ an instance occurs on one of the bas-reliefs in the

[b] See engraving, Plate XXXII.

No. 9.

No. 10.

No. 12.

No. 11.

No. 13.

No. 14.

No. 15.

No. 16.

Catacombs, of a rude representation of a lamb whose head is surmounted by the Labarum; probably the date of this is the latter part of the fourth century. In another instance a figure occurs bearing a sheep on his shoulders, while the ☧ surmounts the head of our Lord in order to denote the divine character of this Good Shepherd. In Plate xxxviii. are several examples, shewing much ingenuity displayed in combining the letters. In No. 9 we have the typical wreath of Victory surrounding the device, and in Nos. 12, 15, and 16, wreaths and palm-branches appear, no doubt in allusion to the motto which was, according to Eusebius, inscribed on the Labarum, EN TOYTΩ NIKA, meaning, 'Conquer by this.' No. 11 is taken from an early piece of sculpture in the Catacombs, and clearly represents a young Roman Christian bearing the form of the Cross as a standard. One of the examples given (No. 14.) was found marked upon the plaster of an early tomb in the same series of subterranean vaults. Between the lines of the monogram will be found traced the letters ES[T] DEUS; some have supposed that the presence of this monogram upon a tomb was a sign that he who was buried beneath had suffered martyrdom.

In very many instances in the Catacombs the inscription commences with this monogram, occurring sometimes in the form such as

IN ☧ ASELUS D(ormit)

but generally without the IN before it. A good typical example is given in Plate xxxix. (No. 20), which has

the A and Ω also at the side. In these cases the "*in*" is no doubt understood, and though this form becomes changed, probably the custom of commencing inscriptions, deeds of gift, &c. throughout the Middle Ages with the plain Greek cross, has its origin in this, being equivalent to *In nomine Christi* [c].

One or two early signet-rings have been found with the Labarum for a device, one of which is here engraved. Another will be found represented with the dove in Plate xlvii. (No. 52). It was also used as a device for such ordinary objects as lamps, &c., an example of which, exhibiting it in connection with two fish, will be seen in Plate xli. (No. 28).

3. The Name of Jesus.

The more usual monogram of our Saviour in later times is the IHS. (which are the first three letters of the Greek ΙΗΣΟΥΣ, or JESus). This is constantly found throughout the Middle Ages, whether carved in stone or painted on glass. It is singular that the form ☧ should have been lost sight of, while the IHS. became so frequently used, for they both represent the same great Name; the one is as expressive as the other; the

[c] In some charters, as late as the thirteenth century, the ☧ is used; as, for instance, in the *Carta Alfonso Regis Castellæ*, engraved in the "Report of the Public Record Commission."

No. 17.

No. 18.

No. 19.

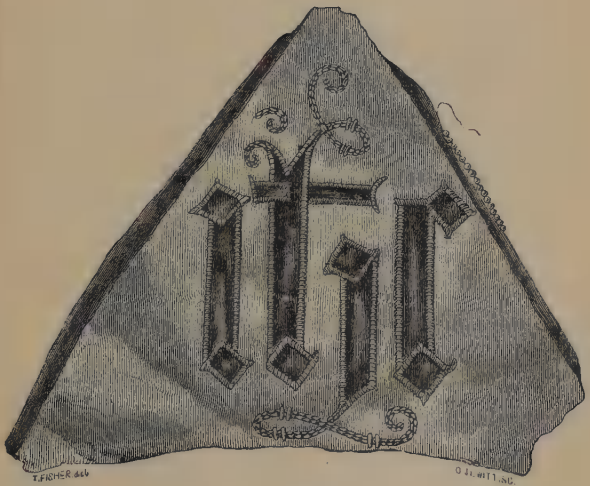
No. 20.

letters of the one are as easy to form as the letters of the other, and in their combination produce, perhaps, a more elegant design, and one more susceptible of ornament. Added to this, the early authorities for the IHS. are exceeding scarce—we only know of one or two instances; while those for the CHR. are most numerous. It is a mistake, and at the same time a very prevalent one, to suppose that these initial letters were intended originally to convey the meaning of *Jesus Hominum Salvator*, (Jesus the Saviour of Men); they are of Greek, and not of Latin origin. The earliest example which we are able to produce of the occurrence of these initials is from a gold coin of Basilius I., who lived A.D. 867, but a coin of the time of Constantinus VII., about A.D. 912, and another of Zimisces, A.D. 969, have a similar contraction. These are engraved on Plate xxxix. (Nos. 17, 18, and 19). The inscription on No. 17 runs:—✠ IHC CHRS REX REGNANTIUM; on No. 18, ✠ IHS CHRS REX REGNANTIUM. Of No. 19, both the obverse and the reverse are given: on the former we have, ✠ EMMANOUEL-IC CHC; on the latter of the same coin, IESUS CRISTUS BASILEO[N] BASILEUS. These several examples shew most clearly, and beyond all question, the meaning of the IHC. or IHS.[d], the last letter being written as often one way as the other. By the tenth century in the East the IHS. was very common, and in general placed with the CHS. Of course it would soon be employed

[d] A good example of the use of the form C for Σ or S, will be seen in Plate XLI. fig. 25, where, with the anchor and the fish, we have IHCΩYC ΧΡΕΙCTOC.

in the more western parts of the empire; but here we are entirely at fault for examples. We have observed no instance in the Catacombs, nor in the churches of Italy, of a date anterior to the thirteenth century. In that century, however, it seems to have been very much employed in Italy, and about the same date we find it appearing in England. Not but that isolated examples of an earlier date may here and there be found. By the fifteenth century it seems to have been a most common ornament. It appeared in the centre of nearly every altar-cloth, and altar-hangings; oftentimes repeated over a whole surface of embroidery. It occurred also on the pavement-tiles, and in the stained-glass windows. Painted, too, on the screen-work, or on the wall, or carved in the metal-work of the corona, there was scarcely a church in which these sacred initials did not prominently appear. Two examples are engraved on Plate xl. The first is from stained glass in Christ Church Cathedral, Oxford, and within the letters I and H the subjects of the Crucifixion are most exquisitely introduced; the figure of the Saviour is seen in the centre, the jaws of Hell beneath, and on either side the figures of the two Marys. In the C the emblems alone, it will be observed, are represented. The other example is from embroidery, and is taken from a portion of the mitre of William of Wykeham preserved in his college in the same University. The first of the examples is of the fourteenth century, the second of the fifteenth century.

No. 21.
From Stained Glass, Christ Church, Oxford.



No. 22.
Embroidery, Mitre of William of Wykeham, New College Oxford.

4. Emblems of the Saviour.

Christ, the good Shepherd, carrying a lamb on His shoulders, is of very frequent occurrence on the lamps, the glass vases, and the fresco paintings. An exceedingly beautiful instance, taken from an early fresco on one of the Catacombs, is here engraved; and in Plate xli., No. 26, a similar figure will be seen represented on a lamp, the border of which is surrounded by bunches of grapes.

Lambs are symbols of the meek and faithful Christians: a series of twelve represents the Apostles; amongst which a thirteenth, raised on an eminence and crowned with a nimbus, is our Saviour; this generally carries a cross, or banner, and is called the Agnus Dei, or "Lamb of God which taketh away the sins of the world;" it is also the emblem of purity. The illustration in Plate xli. (No. 23) is from Italian sculpture of the tenth century: the figure of the cross in each limb of the cross of the nimbus is worthy of remark. The medallion marked No. 24 is from stained glass existing in Merton College Chapel, Oxford. It will be observed also that in this both the cruciform nimbus and the cross are introduced.

As the Greek word for a fish, ΙΧΘΥΣ, contained the initials of the names and titles of Christ, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς, Σωτὴρ, *Jesus Christ the Son of God, the Saviour*, the figure of a fish was one of the earliest Christian

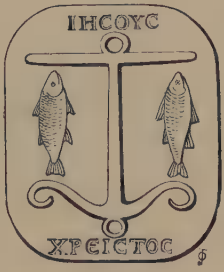
symbols. M. Didron contends, in his *Iconographie Chrétienne*, that this emblem on the tombs in the Catacombs of Rome only signified that the person buried there was a fisherman; this *may* have occasionally been the case, but we cannot allow that it was so invariably, since many examples seem rather to prove the contrary. The rough outline of the fish, formed of two curves meeting in a point at their extremities, was also used to express the same symbolical meaning, under the name of *vesica piscis* (No. 29). This was subsequently used to enclose the figure of our Saviour in His glorified state, the Father, the Holy Trinity, the Blessed Virgin, or the Patron Saint, and displayed in the pediments or over the porches of churches. It eventually became a very common form of ornament in Gothic work.

Fishes are also emblematic of Christians generally, in allusion to the call of the Apostles, (Matt. iv. 19,) or to the supposed meaning of the miraculous draught recorded in John xxi.

There are three examples of the introduction of the fish given on the accompanying Plate. No. 25, besides giving the sacred name IESOUS CHREISTOS, exhibits an anchor with a fish on either side. No. 27 shews the three fish so combined as to represent a symbol of the Trinity. Both the above are from the tombs in the Catacombs. In No. 28 the two fish are placed side by side on a lamp, on the handle of which occurs the symbolic ☧, pointing probably to their Christian interpretation.

No. 23.

No. 24.



No. 25.

No. 26.

No. 27.

No. 28.

No. 29.

5. Emblems of the Evangelists and Apostles.

There seems to be little doubt that the mysterious forms used from an early age of the Church as symbols of the four Evangelists, were derived from the visions recorded in Holy Writ by Ezekiel and S. John as follows:—

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle [e]."

"In the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle [f]."

Their exact coincidence with these descriptions almost puts the matter beyond question, and the adoption, as symbols of the four Evangelists, of these mysterious creatures, which were thus recorded both under the old and under the new Dispensation, would be both obvious and natural to those who regarded the Evangelistic writings as the great testimonies which fulfilled the Mosaic, and established the Christian covenant. But whatever may be their origin and interpretation, certain it is that from an early age these symbols have been employed in sacred art to typify the four Evangelists, and Greek mosaics are yet in existence shew-

[e] Ezek. i. 10.

[f] Rev. iv. 6, 7.

ing their use as early as the sixth century, from which period they may be traced, through the successive and varied ideas of a thousand years, down to the total absorption of Christian art in the revival of the Classical styles.

In the very earliest representations these symbols varied at different times, in not being always appropriated to the same Evangelist, but for many centuries they have been assigned to those whom they now represent, (apparently in accordance with the interpretation of S. Jerome in his commentary on Ezekiel,) viz. the angel to S. Matthew, the lion to S. Mark, the ox to S. Luke, and the eagle to S. John.

There are many interpretations given to these attributes, many reasons assigned why each Evangelist is typified by his attendant symbol; some of these are singularly fanciful, and tend to shew that in these emblems the meaning was adapted to the symbol, rather than the symbol chosen for any meaning peculiar to the individual Evangelist whom it represents. The significations generally applied to them are as follows:—

The angel or human form to S. Matthew, because his Gospel seems to dwell most particularly upon the human nature of our Lord, and commences with His human generation and descent.

The lion to S. Mark, because he is termed the historian of the resurrection, of which doctrine the lion was considered the emblem, from the legend that it was always born dead, and after some days licked into life by its parents.

No. 30.

No. 38.
S. Matthew.

No. 34.

No. 31.

No. 39.
S. Mark.

No. 35.

No. 32.

No. 40.
S. Luke.

No. 36.

No. 33.

No. 41.
S. John.

No. 37.

The ox or calf to S. Luke, because being the emblem of sacrifice it is the sign of a priest or victim; and S. Luke especially dwells upon the priestly character of our blessed Lord.

The eagle to S. John, because as the eagle soars highest among birds, and looks undimmed at the sun, so S. John soared upwards beyond all the other inspired writers, in setting forth the divine nature of our Lord, and in contemplating the glory of His Godhead, and for this reason S. John is often represented soaring upwards mounted on the back of an eagle.

These symbols form a most favourite subject of medieval decoration; we meet with them in all positions and in all materials in sacred art: in carved wood or sculptured stone, painted glass or engraved metal; in frescoes, illuminations and embroidery, on roofs, on fonts, in windows and on walls, in service-books, and in decorations for the altar; in short, these symbolical forms were introduced, wherever by any possibility reference could be directed to the divine writings of those whom they so mysteriously shadowed forth, or to the divine hopes which those writings inculcated.

They have been variously represented at different periods, according to the idea of the artist, as developed by the progress of Christian art. Thus in early Byzantine mosaics and frescoes, we meet with the four emblems united in one mysterious form, generally an angel or cherub, with four heads, of a man, a lion, an ox, an eagle, joined on to one body; then we find the heads only, joined on to separate winged bodies, of vague form,

and having arabesque-like terminations; sometimes the plain natural animal alone is drawn, winged, and holding or standing upon a book or scroll, and this form, varied according to the style of art in vogue, is the one most generally found in Gothic work; sometimes they have been represented as four men standing, with the heads of their respective attributes instead of human heads, each carrying his Gospel; or they are four men standing, or writing their Gospels, with their distinctive emblems at their feet, winged, or in their natural forms.

We give as examples four sets of these evangelistic symbols [s]. The first series is from the frontal of an altar of the eleventh century (Nos. 30—33), of Greek work, representing the four animals bearing their respective Gospels; it forms a good and characteristic illustration of the style in which these subjects are treated in Greek or Byzantine art.

The next series is from a monumental brass (No. 34—37), and is the usual type met with in Western art on monumental brasses, in painted glass, &c.: they are generally placed at the four corners of the sepulchral slab, or if the memorial be a cross, they generally form the terminations of the four arms; in painted glass they usually occupy the quatrefoils or smaller foliations formed by the tracery in the upper part of the window.

The third set (Nos. 38—41) is from sculpture on the tomb of Lady Elizabeth de Montacute, in Christ Church

[s] The reader is also referred to the illustrations under the respective days: S. Matthew, Sept. 21; S. Mark, April 25; S. Luke, Oct. 18; and S. John, Dec. 27.

S. Peter. S. Andrew. S. James ye more. S. Johan. S. Thomas. S. James ye less.

Cathedral, Oxford, and is merely one of the endless variations met with in medieval work: the mottoes on the scrolls are curious[h].

The series of the twelve Apostles is frequently met with in church decoration, as on the west fronts of Wells and Exeter Cathedrals; the reredos or altar-screen at Bampton, Oxfordshire[i]; and on numerous rood-screens in Norfolk and Suffolk. They are usually to be distinguished, when thus grouped together, by the same emblems as in their individual representations, except that S. John generally appears in his character of an *Apostle* with the chalice and snake, and not as an *Evangelist* with the eagle; and S. Matthew with the purse or carpenter's square, and not with the angel. In many instances, especially on the Norfolk rood-screens, they each have a scroll containing a sentence from the Creed, in accordance with the legendary tradition that before they separated for their work of evangelization, after the descent of the Holy Ghost, they united in preparing a common confession of faith, towards which each furnished one article of belief, the whole being comprehended in what is now termed the Apostles' Creed.

[h] As our plan only embraces the treatment of these symbols when employed as representations of the Evangelists, we need only specify the other subjects they are sometimes applied to.

The four archangels, S. Michael, S. Raphael, S. Gabriel, and S. Uriel.

The four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel.

The four doctors of the Latin Church, S. Jerome, S. Augustine, S. Ambrose, and S. Gregory.

The Incarnation, the Passion, the Resurrection, and the Ascension.

Christ as Man, as King, as Priest, and as God.

[i] "Glossary of Architecture," Plate 168.

The several articles are in the legend assigned as follows:—

S. Peter: Credo in Deum Patrem Omnipotentem, Creatorem Cœli et terræ. *S. Andrew:* et in Jesum Christum Filium Ejus unicum, Dominum nostrum. *S. James the Great:* Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine. *S. John:* Passus sub Pontio Pilato crucifixus, mortuus et sepultus. *S. Philip:* Descendit ad inferos, tertia die resurrexit a mortuis. *S. James the Less:* Ascendit ad Cœlos, sedet ad dexteram Dei Patris Omnipotentis. *S. Thomas:* Inde venturus est judicare vivos et mortuos. *S. Bartholomew:* Credo in Spiritum Sanctum. *S. Matthew:* Sanctam Ecclesiam Catholicam. Sanctorum Communionem. *S. Simon:* Remissionem peccatorum. *S. Matthias:* Carnis resurrectionem. *S. Jude:* Et vitam eternam.

The series does not invariably represent the same twelve, S. Matthias, S. Simon, S. Jude, or S. James the Less being occasionally omitted, and S. Paul, S. Mark, or S. Luke, (rarely S. John the Baptist,) being inserted in their places. The Saviour frequently occupies the centre niche or compartment, and when S. Paul forms one of the group he generally occupies the next place on the left hand of our Lord, S. Peter being on His right. The canon of the Roman Church places the Apostles in the following order, which is frequently followed, as in the annexed illustrations, in early representations.

1. S. Peter. [S. Paul]. 2. S. Andrew. 3. S. James major. 4. S. John. 5. S. Thomas. 6. S. James minor. 7. S. Philip. 8. S. Bartholomew. 9. S. Matthew. 10. S. Jude. 11. S. Simon. 12. S. Matthias.

PLATE XLIV.

S. Phylyppe. S. Barthylmew. S. Mathewe. S. Jude. S. Symon. S. Mathyas.

6. Miscellaneous Emblems.

Throughout this work numerous emblems and symbols will be found mentioned in the accounts of the saints to which they are referred. There are many symbols also met with in our churches, of saints whose names no longer appear in the Calendar of the Prayer-book, and which have therefore been omitted. But besides these there are several designs occurring both on the early tombs in the Catacombs or on paintings and sculpture in our churches, under which are symbolized the great doctrines and truths of Christianity. Such are those denoting the Passion of our Lord, the Trinity, the Holy Spirit, the Christian and Jewish Church, and others still more general in their character. We only profess to give some few of them, making a selection partly according to their more frequent occurrence, and partly according to their being more or less suitable for introduction in modern work.

The emblems of the Passion and Crucifixion are very numerous, and are constantly found in churches[j]. In the Catacombs and in early Christian sculpture they are comparatively rare. In the Catacombs there seems to be little or no allusion to the Crucifixion. It is doubtful,

[j] The following are the emblems of the Crucifixion represented on the Altar at "the Mass of S. Gregory;" see p. 25.

The Cross.
The Three Nails.
The Spear.
The Sponge.
The Pillar and Cord.
The Two Scourges.
The Three Dice.
The Thirty Pieces of Silver.
The Hammer and Pincers.
The Ladder.
The Sword.
The Lantern.
The Three Boxes of Spices for embalming.

as has been before mentioned, when the crucifix, which became so common in later years, was first introduced either in sculpture or paintings. Various explanations have been given to account for this singular and marked absence of the details of the Passion. The usual explanation given is that it was necessary in the early days of Christianity to be careful against introducing anything which would inspire horror or repugnance in converts; and secondly, that the representation of their God crucified would have given opportunity to their enemies to rail and mock at them, and so tend to keep up the spirit of persecution. Whatever is the reason, it seems clear that no representation of any kind of the Crucifixion can be found before the end of the sixth century, and then only one example. Of the eighth century it is said a representation occurs in mosaic work. But in these rude representations few of the details are given, the sun and the moon being the chief; and respecting the introduction of these signs there is difference of opinion. In the middle ages the emblems of the Crucifixion are found not only as accessories to the general design, but often separately.

They are the two swords of the Apostles, the ear of Malchus, S. Peter's sword (represented as a small falchion), the pillar to which our Saviour was bound, the scourge, the crown of thorns, the three dice for the casting lots, the five wounds of Christ, the hammer, nails, and pincers, the ladder, the spear (generally crossed by the sponge on the reed), the seamless garment, the purse, the cock, and the lantern. Others not so common are the pitcher from which our Saviour poured the water

No. 42.

From Poppy-heads in the Chancel of Cumnor Church, Berks.

No. 43.

Crown of Thorns and Nails.

From Stained Glass.

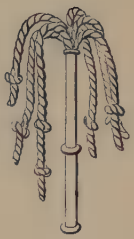
No. 44.

S. Peter's Sword.

From a MS.

No. 45.

No. 46.



No. 47.

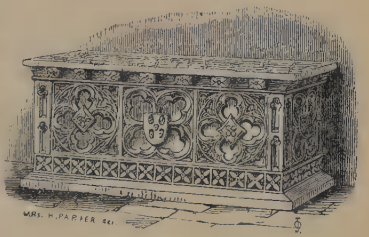
Scourges.

From Abbot Ramrigg's Chantry, S. Alban's Abbey.

The Christian Church. The Synagogue.

From Painted Glass in Bourges Cathedral.

when He washed His disciples' feet, the towel, often represented hanging on a ring, with which He wiped them, and the fire at which S. Peter warmed himself. The five wounds are sometimes represented by the hands and feet with a heart in the middle, each pierced with a wound, sometimes by a heart only, pierced with five wounds. The examples on shields which are given on Plate XLV., No. 42, are taken from the poppy-heads in the chancel of Cumnor Church, Berks. The two scourges, likewise the pillar and cords which bound our Lord, are from S. Alban's. A series also occurs on the high tomb in Porlock Church; they occur also on a similar structure in the chancel of Stanton Harcourt Church, Oxfordshire, and on bench-ends in the nave of Braunton Church, Devon; they are, in fact, of constant occurrence in every part of churches in which the original decorations have been preserved.



Tomb, Porlock Church, Somersetshire.

In some ancient representations of the Crucifixion, as in the painted glass of Bourges Cathedral (see Plate XLVI.), in place of the usual figures of S. Mary and S. John, on either side of the cross, allegorical figures are used, representing the Jewish and Christian Churches, the first in a stooping position, with her crown fallen, her eyes

bandaged, and her staff broken, in allusion to the text in the Lamentations of Jeremiah v. 16, 17; the second erect, rejoicing, with her crown on her head, a church in one hand and a cross in the other, or else catching in a chalice the blood which flows from the side of the Saviour. This was a favourite symbol with the early Christian poets.

Representations of the Holy Ghost in the form of a dove (No. 48.) are common in medieval work[k]. In the Catacombs also the symbol is very commonly found. The descent of the Holy Ghost in the form of a dove on the occasion of our Saviour's Baptism being so expressly mentioned, it is no wonder that it should have become a favourite symbol of Christianity. The dove, however, is generally represented with a branch in its mouth, calling to mind the dove sent forth by Noah from the ark and returning with the olive-branch (No. 51) as an emblem of Peace to the World.

This device is introduced in a variety of ways, not only in paintings and carvings, but on ornaments, and especially on rings, one of which is here engraved (No. 52).

Representations of the mystical Three in One as emblematical of the Holy Trinity abounded from a very early age. The triangle, though not common, has been found in the tombs of the Catacombs, and it is thought, without doubt, to represent the Trinity, and as it is found in combination with the ☧, thereby to attest to the divinity of Christ. In later times two triangles or three

[k] See p. 183.

No. 49.

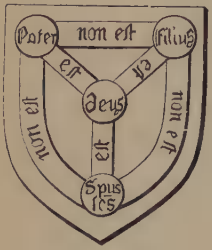
No. 48.

No. 50.

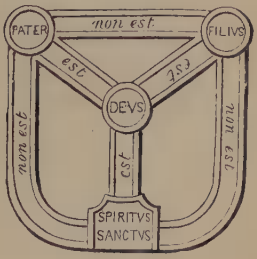
No. 51.

No. 53.

No. 52.



No. 54.



No. 55.

circles are drawn intersecting each other (Nos. 49, 50) as emblems of the Trinity. The combination of three fish in this form has already been referred to[1].

In medieval times the doctrine of the Trinity is sometimes represented by a device of which we give two examples (Nos. 54, 55), both from brasses. In this device it will be observed that the doctrine of the Trinity is clearly set forth:—

PATER *est Deus—non est Filius, non est Spiritus Sanctus.*
FILIUS *est Deus—non est Pater, non est Spiritus Sanctus.*
SPIRITUS SANCTUS *est Deus—non est Pater, non est Filius.*

This same design is found also occasionally in stained glass.

Besides the above, we meet with several emblems on the tombs, or painted on the walls in the Catacombs, which were still deeper and more obscure in their meaning, at least to those who had not become converts to the Faith.

The peacock (No. 53), with its train displayed, is supposed to symbolize the resurrection and immortality, its appropriation as the emblem of worldly pride being comparatively modern. The phœnix, rising from its ashes (No. 58), emblematical of the immortality of the soul, and the resurrection. The lion, symbolizing fortitude, strength, and vigilance, in allusion to Christ, called in Scripture "the lion of the tribe of Judah." The lion is also an historical sign, as in representations of S. Ignatius, Daniel the prophet, &c.; as well as a symbol of solitude, as in the case of S. Jerome: sometimes it has

[1] Plate xli., No. 27.

very contradictory significations, not only alluding to Christ, as above, but at other times to the devil, as "a roaring lion seeking whom he may devour;" and occasionally it signifies the resurrection, as in the case of the use of the lion as an emblem of S. Mark[m]. The hare signifies innocence and timidity. The apple on a branch, with the serpent twined round (No. 59), betokening the fall of man, or original sin, (Gen. iii.) The dog, an emblem of fidelity. The cock, emblematical of Christian vigilance. A pelican feeding her young with blood from her own breast (No. 57), signifying the Saviour giving Himself up for the redemption of mankind.

Stags approaching a vessel of water, or drinking at a stream, stand for the souls of the faithful thirsting for the living waters, in allusion to Ps. xlii.: a hart by itself sometimes means a leader of the erring.

Ears of corn and bunches of grapes were frequently used as typical of the bread and wine of the Holy Eucharist, (Nos. 60, 61): the processes of the vintage were also exhibited, to denote the holy works of Christians in the vineyard of the faith. The vine, and a vine-leaf, with a bunch of grapes, were another emblem of Christ the true Vine, (the grapes sometimes symbolize the disciples, John xv.)

The palm-branch signifies victory over death, and was, in later times especially, given only to martyrs of the Church. (Rev. vii. 9.)

The anchor (No. 56) is often represented; in all probability it is emblematical of a Christian's hope, constancy

[m] See p. 210.

No. 57.

No. 56.

No. 58

No. 60.

No. 59.

No. 61.

No. 63.

No. 62.

No. 64.

and fortitude, or, as others think, of salvation, which was also recommended by S. Clement to be worn on their rings by the faithful[n].

The two doves in a basket are found in allusion to the Purification (No. 64); and a dove standing on an olive-branch and with the star (No. 63), referring no doubt to the Epiphany, also occurs. The last is a peculiarly interesting design, as it brings into juxtaposition the olive-branch, the sign of rest and peace to the world after the Deluge, and the star, equally the sign of rest and peace at the coming of the Saviour.

The candelabra, Christ and His Church, the light of true doctrine; with seven branches, having reference to the seven churches, Rev. i. 20, or to the seven gifts of the Holy Spirit. A, Ω, Alpha and Omega, the first and last letters of the Greek alphabet, frequently placed on each side of the monogram ☧ or the head of Christ, signifying His divinity and eternity.

We also meet, in the rude representations on the plaster of the Catacombs, with figures of Adam and Eve; the murder of Abel; Noah and the ark, with the dove bringing him the olive-branch; Abraham preparing to offer up Isaac: Moses touching the rock Horeb with his rod; or receiving the tables of the law; or standing with seven vessels full of manna at his feet; or taking off his shoes to approach the burning bush: the two spies carrying the bunch of grapes between them; Jonas being swallowed or vomited out by the whale, or sitting under his gourd; Daniel in the den of lions; the Three Children in

[n] See also Plate xli., No. 25.

the fiery furnace; Tobias with the fish; Job; Elias carried up into heaven; the adoration of the three Kings; Christ's entry into Jerusalem; the paralytic carrying his bed; the raising of Lazarus; the ship, emblematical of the Church, frequently represented with S. Peter sitting at the helm, and S. Paul standing at the prow, as if preaching, and exhorting the people to come into the ship, or sometimes drawing in a net.

Engravings of all these subjects will be found in the *Roma Subterranea* of Aringhi, from which the specimens here given are chiefly taken; in *Roma Sotterranea, opera postuma di Antonio Bosio Romano*, fol., Romæ, 1632; in *Mammachii Origines et Antiquitates Christianæ*, tom. iii., and in F. Buonarrotti's *Vasi Antichi di Vetro trovati ne' Cimiteri di Roma.*

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The following is a list of the principal works consulted and referred to in the book.

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